







THE
CRVMS
of
COMFORT
with godly
Prayers.
Corrected
and amended.

10. Edition.

Ioh. 6. 33.
Cast ye up 16
broken men.



LONDON. printed. for M^r. Spence.
1629





THE
PRINTER TO THE
READER.

C Vrtuous Reader,
the truth I said
in the former
Editions of this Booke;
The desire of a Prayer-
Booke in this Volumnie,
was the first motiue that
made mee gather some
Prayers out of diuers
mens workes, which were
either not common, or out
of Print, and to get some
A 3 godly

To the Reader.

godly Ministers of mine
acquaintance, & so make
up that Booke of Crums,
which I therefore first so
called for the manner of
gathering. And being de-
sirous to keepe the Title
and manner of the Booke,
because I see it is well ac-
cepted of some good people,
now to the tenth Edition;
I have obtained of a good
Friend the reuising and
correcting of it in many
things ; Who because of
the Title hath thought fit
to place in some of the first
leaves, certaine passages of
Scripture,

To the Reader.

Scripture, by which example thou mayst gather more for like occasions, and for which it may more iustly beare the name of The Crums of Comfort. To whom I haue beene also beholding for some speciall Prayers and Thankesgiuings. And though before I used the Letters of their Names out of whose Writings I had taken some of the Prayers; Yet now least any offence should be taken, I forbear, wishing thy true good and comfort

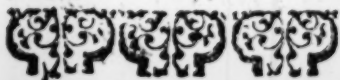
To the Reader.
*in this and all thou read-
est : doe rest,*

Thine in the Lord,

M.s.



What





What Prayer is.

Payer is a serious
lifting vp of our
hearts vnto God,
in the Name of
CHRIST IESVS^o, either
to craue needfull things, or
to giue thanks for things
receiued.

*What time we are to take
for Prayer.*

WE ought alwaies
to pray, at least
three times a day : In the
A 5 Mor-

Crimes of

Morning, at Noone, and at Night. There are three speciall occasions for it : The entrance vpon the dayes calling ; the receiuing of Gods Creature for our enabling ; going to rest after our trauell. Looke backe in these, how God hath preferred, provided, & blessed thee ; and they are answerable occasions of prayse. See *Dan. 10.* and *Pf. 55. 17.* *Euening, and morning, and at noone will I praise thee.* And in *Pf. 119. 164.* *Seuen times a day doe I praise thee.* And more, the Apostle in *1 Thes. 5. 17.* saith, *Pray continually,* and *Verf. 18.* *In all things giue thanks.*

First

Comfort.

*First prepare thy heart then
seeke the Lord by
Prayer.*

3 **I**F thou art to come
before a King or great
Person, thou wilt consider
for what thou comest to
him, and wilt order thy
seife in behauour, apparell,
and words, and frame thy
seife to all dutiful reuerence
and seemelinesse; Much
more order thy seife to
come before thy glorious
Creator, the King of kings.
*Eccles. 5. 2. Be not rash with
thy mouth, nor let not thy hart
be hasty to utter a thing before
God: for God is in the heavens
and*

*Crummes of
and thou art on the Earth,
therefore let thy words be few.*

*What gesture we are to vse in
Prayer.*

4 **T**He most decent, and
fittest gesture, is
kneeling, and looking vp
to Heauen, especially when
we desire Mercy, Grace, or
any blessing to come downe
vpon vs : Crouching, or
looking downwards to the
Earth, when we remember
and bewaile our sinfull life
past, *Act. 7. 60.*

Yet any decent gesture
may be vsed so it be come-
ly, and serue for our furthe-
rance in deuotion, or better
ex-

Comfort.

expressing our affections.
It may bee either in going,
standing, sitting, or lying.

We may also pray either
with Voyce, as DAVID in
his *Psalmes*; or in silence,
as *Moses*, and *Nehemiah*.

Besides our more speciall
Deuotions at set times, we
may vse Eiaculations at all
times, vpon euery occasion;
which are short desires of
the heart, lifted vp to God
with great seruencie.

*Why God sometimes doth not
heare our Prayers.*

5 **F**irst, because somtimes
we doe aske we know
not what, *Matth. 20. 22.*

And

Crummes of

And Iesus answered and said, ye aske ye know not what. The things may bee good, but not good or fit for vs.

Another reason, because wee aske amisse, *James 4. 3. Yee aske and receiue not, because yee aske amisse, that yee may lay the same vpon your pleasures.*

G O D doeth also deferre sometimes in that which hee will heare, and delayes the granting what wee desire, that hee may the more stir vp our Faith and hope, and make vs more carefull and diligent to pray; and that wee may the better esteeme his gifts when we haue them; and shew our
selues

Comfort.

selues more thankfull and
obedient vnto him
for them.

* *
+

*In thy preparation endeavor
to bee.*

6 **F**irst, truely humbled
in thy selfe in sight of
thy sinnes, and sence of the
occasions of thy Prayer.

2 To bee raised vp in
some comfortable assurance
of Gods mercy in pardon-
ing thy sinnes, and of his fa-
uour to heare & helpe thee
through Iesus Christ.

*James 4. 10. Humble your
selues before the Lord, and he
will raise you vp.*

A

Crummes of

*A good meanes to helpe vs in
our preparations, and to
stir vs up to Prayer,
would be :*

7 **F**irst, a pious confide-
ration of the great-
nesse and goodnesse of our
heauenly Father.

Secondly, a sence of our
owne vnablenesse to craue
of God his Holy Spirit, to
assist vs in our Prayers.

Thirdly, the present rea-
ding, or serious (though
briefe) meditating on some
such part of Gods Word,
as either make for our hu-
miliation, or Faith, or may
come neerer, or concerne
the

Comfort.

the speciall occasion of our
Prayers.

Almes and Fasting are
good meanes to further our
priuate deuotions as well as
the more publike, as wee
may see, *Act. 10.*

*Some speciall passages of
GODS Word gathered up,
whcreout the poore Soule that
is not more able to provide by
his owne skill, or hath not al-
wayes at hand better store,
may picke some comfort, and
gather some strength.*

8 **F**OR humiliation in
sight of thine owne
finnes, meditate on these,
and such like places.

John

Crummes of

Iohn 9.31. God heareth not
sinners.

Prou. 1.24. Because I haue
called, and ye refused, I haue
stretched out my hand, and no
man regarded.

Vers. 28. Then they shall call
upon me, but I wil not answer:
They shall seeke me carely, but
they shall not find me.

Isay 1.14, 15. Bring no
more oblations in vaine, when
you shall stretch out your
hands, I will hide mine eyes
from you: And though you
make many prayers, I will not
heare: For your hands are
full of blood.

To

Comfort.

To helpe the Repentants
Faith by the Mercie and
Grace of God in Christ,
meditate on these, and
suchlike places.

*I Ihon 2.1. These things
write I unto you, that you sin
not: And if any man sin, we
haue an Advocate with the
Father, Iesus Christ the righ-
teous, and he is the Propitia-
tion for our sinnes.*

*Isay 1.16. Wash you, make
you cleane, take away the euill
of your workes from before
mine eyes: Cease to doe euill,
learne to doe well: Come now
let vs reason, &c.*

I Cor.

Crummes of

I Cor. 6. 11. Such were some of you, but ye are washed, but yee are sanctified, but yee are iustified in the Name of the LORD Iesus, and by the Spirit of our God.

Rom. 8. 33, 34. Who shall lay any thing to the charge of Gods chosen? It is God that iustificieth, whom shall condemne?

Hebr. 10. 22. Let vs draw neere with a true heart, in assurance of Faith, our hearts being pure from an euill Conscience.

I Iohn 5. 14, 15. And this is that assurance that we haue in him, that if wee aske any thing according to his will, he heareth vs. And if we know that

Comfort.

that he heareth vs whatsoeuer
wee aske, wee know that wee
haue the Petitions which wee
haue desired of him.

Matth. 11. 28. Come vnto
me all yee that are weary and
laden, and I will ease you.

Psal. 50. 15. Call vpon me
in the day of trouble; so will
I deliuer thee, and thou shalt
glorifie me.

Eccles. 7. 14. In the day of
affliction consider.

Heb. 12. 10. He chasteneth
vs for our profit, that wee
might bee partakers of his
blessesse.

Verse. 11. Now no chasten-
ing for the present seemeth to
be ioyous, but grienous: But
afterwards. it bringeth the
quiet

Crummes of
quiet fruit of Righteousnesse,
vnto them which are thereby
exercised.

James 1. 4. Let patience
haue her perfect worke, that
ye may be perfect, and entire,
lacking nothing.

Psalme 126. 5. They that
sowe in teares, shall reape in
ioy.

Rom. 15. 4. Whatsoener
was written afore-time, was
written for our learning, that
by patience and comfort of the
Scripture, wee might haue
hope.

Rom. 8. 26. The Spirit
helpeth our infirmitie: for we
know not what to pray as wee
ought; but the Spirit it selfe
maketh request for vs, with
sighes

Comfort.

fighes which cannot bee expressed.

Gal. 4. 6. God hath sent forth the Spirit of his Sonne into your hearts, which cryeth, Abba Father.

*Holy Sentences, containing
usefull matter for
meditation.*

9 **F**irst, in the multiude of the sorrowes of my heart thy Comforts haue refreshed my Soule.

2 Be not dismaid hauing nothing, bee thou the Seruant of God, and thou hast more then the Lords of the Earth, in their great possessions.

3 If

Crummes of

3 If thou beest truly
godly, thou shalt neuer fall
into extreme misery.

4 Godlineſſe brings con-
tentation, and being con-
tented, thy wealth exceeds
the Treasures of the Migh-
tic.

5 Earthly Iewels are as
Chaffe or dust ; for Riches
fly away with the wings of
the wind, but the Graces of
the Spirit remaine for ever.

6 Wouldest thou haue
thy Children thrive after
thee, and leaue them a good
estate ; looke not to thy
Chest, or Bagges, or store
of Land which thou hast
to leaue them : But be thou
Vertuous, Godly, and Re-
ligious,

Comfort.

igious, and God will bee
the bringer vp of thy chil-
dren, and prepare a portion
for them.

7 True blessednesse doth
not consist in great weakh,
but they that hunger after
righteousnesse shal be satisf-
fied.

8 *Lazarus* went from
Pouertie to Riches; and
Dives from Riches to Po-
uertie.

9 Howle, ye Rich-men:
for the Canker and Rust of
your Gold and Siluer shall
one day witnesse against
you.

10 Godlinesse beginnes
with Wants, Sorrowes,
Sadnesse, Sting of Consci-
B ence,

Crummes of

3 If thou beest truly
godly, thou shalt neuer fall
into extreme misery.

4 Godlineffe brings con-
tentation, and being con-
tented, thy wealth exceeds
the Treasures of the Migh-
tie.

5 Earthly Iewels are as
Chaffe or dust ; for Riches
fly away with the wings of
the wind, but the Graces of
the Spirit remaine for euer.

6 Wouldest thou haue
thy Children thrive after
thee, and leaue them a good
estate ; looke not to thy
Chest, or Bagges, or store
of Land which thou hast
to leaue them : But be thou
Vertuous, Godly, and Re-
ligious,

Comfort.

ligious, and God will bee the bringer vp of thy children, and prepare a portion for them.

7 True blessednesse doth not consist in great weakth, but they that hunger after righteousnesse shal be satisfied.

8 *Lazarus* went from Pouertie to Riches; and *Dives* from Riches to Pouertie.

9 Howle, ye Rich-men: for the Canker and Rust of your Gold and Siluer shall one day witnesse against you.

10 Godlinesse beginnes with Wants, Sorrowes, Sadnesse, Sting of Conscience,

Crummes of
ence, Losses, Pouertie, Affliction of Soule, Deiection of Spirit, Penitencie for Sinnes: These bee the Harbingers of Heauen.

11 The Rich hath pleasure, the Poore paine in this World: But the Rich are tormented, and the Poore comforted in the World to come.

12 My Some take heede to thy owne heart: for thy heart is deceitfull; and may well be called the great Impostor of the World.

13 The Righteous finde the way sooner to Heauen in Prison, then the Prince in his Palace.

14 Neuer feare what
God

Comfort.

God doth against thee, but rather be afraid what thou doest against God.

15 Crosse to the Godly reclaime them; crosses to the wicked consume them.

16 Persecutions in their owne natures are Curses; but if wee put them to best vse, they are Blessings. For through the Valley of Teares, wee come to the Hill of Ioy.

17 He that will not seek God in Prosperitie, the Lord will not be found of him in Aduersitie: For how can we look that God should serue vs, if wee doe not serue him.

18 Make not Religion

Crummes of

the cloake and colour for
deceit. For then thou wilt
find thy selfe deceiued, and
God wil disapoint thy pre-
sumption.

19 The Law of Nature
concurrer with the Law of
God; Doe to all, as thou
would it bee dealt withall,
and then thou mayst expect
a blessing vpon all thou
takest in hand.

20 As one Lampe lights
many, and giues ten times
more then it hath it selfe,
and leaseth none of his
owne light; So one godly
Man by his good example,
makes many more; alwaies
maintaining good to him-
selfe, and assisting others.

21 If

Comfort.

21 If thou be so sinfull a Sinner, as not to thinke of Sin, and of thy Death, and Resurrection; Remember thy owne Conscience shall at last accuse thee: For as Man dies, and Wormes are bred in the dead carkasse to consume it; so the worme of thy conscience shal come to testifie against thee at the last day.

22 When thou art ready to commit a sinne, thinke God stands before thee to perswade thee from it, the Diuell behind thee to driue thee to it, thy owne Conscience in the midst to terrifie thee after it, the Heauens aboue to witnesse

Crummes of

against it, the Earth below
to swallow thee for it:
Therefore pray stedfastly
that thou mayest bee de-
liuered from it.

23 Consider the Flower
of the Field, how it flouri-
sheth in the Spring, and
dieth in the Winter, and
yet riseth to his former
luster: So remember thy
Life, thy Death, and at last
thy Resurrection.

24 Wheresoeuer thou
ridest, goest, or remainest,
if thou bee alone, take one
of these Companions to
thee; Either thy Prayer-
Booke, or thy Bible, Good
Thoughts, or Charitable
Workes; for these foure
are

Comfort.

are the fittest Companions
thou canst haue to bee with
thee in any occasions
whatsoever.



B. 4

THE



The Readers Prayer, for
the right vse of this, or
some other helpe of
DEVOTION.

10 **M**ost gracious Lord,
which knowest the
griuous finnes, and manifold
infirmities of thy poore and
unworthy Seruant, giue mee
accesse vnto thy Throne of
Grace by Christ Iesus, and
grant that whatsoeuer I aske
of thee, may bee to the Glory
of thy Name, the good of thy
People, and the comfort and
saluation of mine owne Soule.

Also

Meditations

*Also grant me so to make vse
of this, and other helpes of De-
uotion, that in and by them, I
may chiefly seeke for, and stir
up the grace of thy holy Spirit,
whereby I may in heart cry
Abba Father to thy Heauen-
ly Maiestie, that so thou maist
looke on me as thy childe, and
poure on me thy Grace, where-
by I may bee inabled to shew
my selfe thy seruant here, and
bee accepted among thy Chil-
dren in Heauen, through
Iesus Christ,
Amen.*



PRAYERS
AND
MEDITATIONS.

II

*A Morning Prayer at our
first ryſing from
ſleepe.*



Heauenly Fa-
ther of all light
the true Sun-
ſhine, ſo open
my heart with
this the ope-
ning of my eyes, that it
may ſtil be ſo fixed on thee,
that

Meditations.

that this day, and all the rest
of my life, I may find com-
fort & consolation in thee :
And grant most mercifull
Father, as thou hast beene
my Keeper this Night, for
which I giue thee most
humble & hearty thankes,
so thou maist be my guider
and comforter this day, and
all the dayes of my life.
Grant this, good God, and
mercifull Father, for Iesus
Christs sake, our Lord
and Sauour,
Amen.

*Our Father which art in
Heauen, &c.*

Another

Prayers and

Another Morning Prayer.

12 **O** Most gracious and
most louing Father
we heartily thanke thee for
all thy louing kindnessees so
aboundantly shewed vpon
vs : For our Election, Cre-
ation, Redemption, merci-
full Vocation, Iustification,
Sanctification, and continu-
all Preservation, and for the
same assured and most com-
fortable Hope which thou
hast giuen vs of our Glori-
fication in the World to
come. We praise thy gra-
cious goodnesse, for so
mercifully preserving vs
this

Meditations.

this present night, and delivering vs from all dangers both of Body and Soule, for that thou hast giuen vs so sweete and comfortable rest, and hast at this present brought vs to the begining of this day. And as thou hast safely preserued vs vnto this present houre, from all dangers of this life, so wee beseech thee to continue this thy fauour toward vs this day, and the whole course of our life. Suffer vs not by vaine allurements of this world, to be drawne away vnto sinne and wickednes, assist vs with thy Grace and Holy Spirit, that wee spend not our time vainely
or

Prayers and

or idely, but that wee may
alwayes be diligently exer-
cised in the duties of our
calling, to the benefit of our
Brethren, and discharge of
our Conscience: Grant that
in all our Consultations,
words, and workes, wee
may euer haue thee present
before our eyes, through
Iesus Christ our Lord,

Amen.

Our Father, &c.

*A Prayer to bee said when
wee wash in the
Morning.*

13 **O** LORD God, hea-
uently Father, wash
away

Meditations.

away, I beseech thee, our
sinnes, cleanse vs from our
iniquities, purge our harts,
and purifie vs wholly with
thy Grace: and as this wa-
tery Element washeth off
the filth from our Bodies;
so wee beseech thee, send
downe thy heavenly Grace
to wash & cleanse our soules
from all spots of vnclean-
keepe them this day free
from all spots of vnclean-
nesse, and all manner of
wickednesse: Grant this, O
gracious God, wee beseech
thee, and for Christ Iesus
sake (who therefore came
to take away the sins of the
World) heare & haue mer-
cie vpon vs, *Amen.*

A

Prayers and

A Noone Prayer.

14 **O** Lord God, glorious in Maiestie, strong in Power, mighty in Deliuerance : I poore Worme, Dust and asnes of the Earth, present my selfe before thee, most entirely thanking thee for preserving mee this part of this day past ; and now I intreat thee to preserve me the rest of it comming ; and grant I may so carry my selfe in all my affaires and occasions, that I may finde my selfe directed by thy Heauenly Wisedome, and thy good Prouidence ouer mee ; and
to

Meditations.

to that purpose (O Lord)
let me haue thy feare before
mine eyes, thy helpe and
assistance to lead mee in the
wayes of godlinesse, righ-
teousnesse, and all true holi-
nesse. Keepe me (O Lord)
from sin and wickednesse,
deceit and vngodlinesse,
and prosper and preserue
me in all happinesse, the
rest of this day comming,
and through the whole
course of my life, I beseech
thee, for Christ Iesus
fake, *Amen.*

A Prayer before Meat.

15 **O** Lord God blesse and
sanctifie, we beseech
thee,

Prayers and

thee those thy good Creatures,
which thou hast provided for
our nourishment, make them
fit food for our bodies, that by
the strength of them, we may
bee quickned, and made more
apt and able to serue thee: and
grant, O Lord, that as we are
careful to provide food for our
Bodies, so we may much more
labor for the heavenly Bread,
and bee carefull to gather of
the Crummes of Comfort
which fall from thy Table,
that both our Soules and Bo-
dies being fully satisfied, wee
may bee made wholly fit to
serue thee both now and euer,
and walke acceptably before
thee, till thou bring vs to the
place where wee shall neuer
hunger

meditations.

hunger nor thirst more, but
live eternally, through Iesus
Christ our Saviour, Amen.
God forgive vs our sinnes,
increase our Faith, and giue
vs Grace to bring forth the
right Fruits of Faith,
Amen.

A Thankesgiuing after
Meat.

16 **O** Lord we giue thee
heartty thanks, for
all thy blessings and benefits
bestowed vpon vs, and beseech
thee, that as thou doest cloathe
our Bodies, and now hast also
fed them with corporall Food,
so thou wilt couer our Soules
with

Prayers and

with thy heauenly Graces, and
nourish them with the Food
of thy holy Word. And grant
(O Lord God) that as thou
hast beene mindfull of vs in
satisfying our hunger, and
supplying our wants, wee may
be mindfull of our poore Bre-
thren, in affording them such
comfort, as our abilitie can
performe: And that we may
still enioy both these temporall
and Spirituall blessings, wee
pray thee continue thy good-
nesse towards vs, keepe and
defend thy Church, with
euery part and member of
the same; saue our King, and
this Land, and helpe thy di-
stressed People, and such as
stand in need of any thy com-
forts.

Meditations.

forts. We beseech thee succour
all poore people, and such as be
in any want: Replenish the
sad heart with joy, release the
Prisoners, relieue the Father-
lesse, and Widdowes, and send
vs all so much Grace, that the
Rich may remember the affli-
ction of Ioseph, and the poore
be contented with that portion
which thou hast appointed,
and that wee all may hunger
and thirst after righteousnes,
and bee satisfied according to
thy Promise: Grant this (O
Lord God) for Iesus Christs
sake, to whom with thee, and
thy sanctifying Spirit, both
now and euermore, bee all
thankes, praise, and glory,

Amen.

An

Prayers and

An Evening Prayer.

17 **O** MOST gracious
Lord GOD, and
louing Father, we heartily
thanke thee for all thy lo-
uing kindnesse so abundant-
ly shewed towards vs; for
our Election, Creation, Re-
demption, mercifull Voca-
tion, Iustification, Sanctifi-
cation, continuall Preserua-
tion, and for that same assur-
red and most comfortable
hope, which thou hast gi-
uen vs of our Glorification
in the World to come. We
doe praise thy gracious
goodnesse for so mercifully
preseruing vs this present
day,

Meditations.

day, and deliuering vs from perils and dangers, both of Body and Soule; for prospering and preserving vs in health and prosperitie, for keeping vs from sudden death, and all dangers, and giuing vs all things necessarie for this present life; as Health, Food, Apparell, and all other conuenient things needfull. This gracious goodnesse of thine, wee beseech thee (O Lord) to continue towards vs for euer. And here, O Lord God, we offer vp vnto thee our Selues and Ours, our Soules and Bodies; wee recommend our liues, our meanes, and all wee haue vnto

Prayers and

vnto thy gracions preservation and protection, in assurance, that that cannot perish which is committed vnto thee: Keepe vs this Night in safetie, and grant good Lord, that our bodies may sleepe, and our Soules may watch for the coming of our Sauour, thy Sonne Iesus Christ, that so our Soules and Bodies may bee more apt and able to serue thee in that estate & calling wherein thou hast thought good to place vs. We confesse and acknowledge (O mercifull God) that we are most miserable and wicked sinners, as well by original corruption of our Nature,

Meditations.

as by the course of our euill
and naughty life : We haue
and doe daily breake and
transgresse thy most holy
Laws and commandments
both in thought, word, and
deed. By the meanes of this
sin and corruption, we doe
continually deserue most
iust condemnation, and to
bee for euer cast out of thy
presence ; yet such is thy
goodnesse towards vs, that
thou wouldest not suffer vs
thus to perish in our sinnes,
but hast sent thy own deare
Sonne, Iesus Christ, to take
vpon him whatsoever is
due to vs, and to reconcile
and make vs one with thee
again. In him therefore,

C

and

Prayers and

and through him, we come
vnto thee, beseeching thee
for his sake, that we feeling
the grieuousnesse of our
sinnes, and groaning vnder
the burthen of them, may
finde the reliefe and ease of
them, in that wee, through
thy Holy Spirit, stedfastly
beleue, that CHRIST hath
borne the burthen of them
euen for vs. Grant, O Lord,
that we being assured here-
of in our Consciences, may
through thy Holy Spirit be
renewed with more graces;
and hate, detest, and abhor
all manner of sin, and study
to liue in all things accor-
ding to thy blessed will, du-
ring our whole life: Grant
this

Meditations,
this (O Father) for Iesus
Christ his sake,
Amen.

*O Lord increase our Faith.
Our Father which art in
Heaven, &c.*

*A Meditation at
Midnight.*

18 **G**RACIOUS LORD,
vnder whose pro-
tection wee rest when wee
awake, giue vs leaue to
thinke of thee, let vs in our
Dreames draw neerer to
thee, doe thou prepare vs
for thee, and let vs neuer
bee taken vnprovidèd, but
(with the wise Virgins)

Prayers and

ready whensoever thou
shalt call to goe with thee.
And so we recommend our
Selues, our Soules, and all
vnto thee, through Iesus
Christ our Lord;
Amen.

*A Morning Prayer for
Seruants.*

19 **O** Most gracious and
mercifull, glorious
and euerlasting FATHER,
which createdst Light and
darknesse, which hast made
all things, and gouernest
and guidest all things; I
poore, wretched, misera-
ble, and wicked Sinner, cast
my

Meditations.

my selfe downe herbefore
thy glorious Throne; beg-
ging, craving, and beseech-
ing thee, Ieuen for Christ
Iesus sake, to look downe
vpon me poore and distres-
sed wretch, with pittie and
compassion, to pardon, for-
giue, and forget all my sins,
Actuall and Original, omis-
sions and commissions; or
whatsoeuer: all (O LORD
GOD) that I haue commit-
ted against thee in thought
word or deed; O pardon
them; I beseech thee, bury
them in the depth of the
Sea. O LORD, open the
Streames of thy Mercie,
poure downe the showres
of thy Grace: quell the ill

Prayers and
imaginations and wicked
thoughts of my minde.

Settle a fured Faith in my
Conscience; fill my heart
with thy heavenly Graces;
grant in all my Service, I
may bee thy true Seruant,
and so for thee, may doe
true seruice to my Master
and Mistresse, that in all
dutie, I may be pleasing and
acceptable to them that
with all singlennesse and sin-
ceritie of heart, I may doe
all things, and deale vp-
rightly in all I take in hand,
and that at the last, I may
heare with comfort that
ioyfull saying: *Well done*
thou good and faithfull Ser-
uant, enter into the rest and
ioy

Meditations.

ioy of thy heauenly Master :
which grant most gracious
G O D, for Iesus Christs
sake, *Amen.*

*Our Father which art in
Heauen, &c.*

*I beleene in God the Fa-
ther Almighty, &c.*

*An Euening Prayer for a
Seruant.*

20 **O** Lord God, I giue
thee most heartie
thanks for that thou hast
granted mee grace to passe
this day quietly, in doing
my dutie towards, my Ma-
C 4 ster,

PRAYERS AND

ster, grant I may passe this
night in quiet sleepe: keepe
me, O LORD, set a Watch
ouer mee, let thy good An-
gels guard mee, and grant
mee such sweete and com-
fortable rest, that I may be
refreshed in the Morning,
and made fit to serue and
obey thee, and also to serue
and please my Master in all
vprightnesse and diligence.
Let me euer bee employed
in thy seruice, and grant
that sleeping and waking, I
may be acceptable to thee,
through Iesus Christ, in
whom I take my rest, and
commend my selfe, this
House, and all my good
Friends, and all thy People,
now

Meditations.

now and for euer, to thy
gracious and powerful pre-
seruation and protection,

Amen.

*Our Father which art in
Heauen, &c.*

A Prayer for Children.

21 **O** Eternall God, Cre-
ator and Gouvernor
of all things, Father of our
Lord Iesus Christ, and in
him our gracious Father,
we thy poore Children be-
seech thee to giue vs thy
fatherly, and thy heauenly
Blessing, to take vs into thy
holy gouernment, to spread

C 5

the

Prayers and

the wings of thy protection ouer vs : But first of all wee doe here confesse, that we were conceined in sinne and brought forth in iniquitie; and by reason of our originall corruption, drawne from the Loynes of our Parents, wee are apt to euery thing that is euill, auerse to any thing that is good. Being now in the beginning of our dayes, we are ready to begin to sinne, and now in our tender yeeres, are strong enough to act wickednesse. Here therefore doe we prostrate our selues before thee, with this humble Petition, that thou wouldest be pleased,
to

Meditations.

to mortifie the corruption,
and to suppress the rebel-
lion of our proud Nature;
to subdue our carnall lusts,
to ouer-rule our vnruly
Willes, to bring into order
our irregular affections, to
season our hearts with thy
Grace, and to plant in vs
such a feare of thy Name,
that wee may neuer depart
from thee. Regenerate vs
with thy Holy Spirit, that
we may bee borne againe;
and haue our Soules bathed
in the Blood of thy Sonne,
as well as our Bodies were
washed with water in Bap-
tisme. Baptize vs into the
Death of Christ, that we
may die vnto sin; make vs
to

Prayers and

to feel the vertue of his
Resurrection, that wee
walke in newnesse of life.
Catechize vs out of thy
holy Word, that it may be
a Light to our Feete, and a
Lanthorne to our Pathes:
And frame to vs the re-
spectiue entertainement of
their wholesome counsell,
who are able to instruct vs.
Preserue our Parents and
gouernors whom thou hast
set ouer vs, that they may
bring vs vp in the nurture
and admonition of the
L O R D : And plant in vs
obediēce vnto them, and
a care of shewing all due
reuerence not only to them
but also to all our Elders,
and

Meditations.

and Betters, that are before
vs. Make vs circumspect in
all our wayes, conscionable
in our walking, and, very
wary with what persons
we conuerse. Worke in vs
betimes, both a desire and
endeauour to serue thee;
grant that we may remem-
ber thee our Creator in the
dayes of our youth, that we
may then set our selues to
thy worship, when we are
best able to performe it.
Make vs daily to die vnto
Sinne, daily to liue vnto
Righteousnes, and to grow
in Grace like young Plants,
and neuer to leaue growing
till wee come to bee tall
Cedars in the Paradise of
God,

Prayers and

GOD, euen perfect men in
Christ Iesus. In whose
sweet Name we beg at thy
hands, these and all other
blessings which ^y knowest
to bee needfull for vs; not
doubting but that for his
sake who commanded chil-
dren to be brought to him,
fauourably receiued them,
lovingly imbrased them,
& graciously blessed them,
thou also wilt receiue, im-
brace, and blesse vs now
comming vnto thee. So be
it, O Father, for the merits
of that thy deare Son, who
with thee & the Holy Spirit
bee praised and magnified
now and euermore,

Amen.

A

Meditations.

A Prayer for Sunday Morning.

22 **O** Most glorious Lord
God, with a trem-
bling heart, and fearefull
Conscience, and watrie
Plaints, and bended knees, I
here poore dejected wretch
prostrate my selfe at thy
Throne of Mercy. O Lord,
I thank thee, that thou hast
brought this weeke about
with me, helping me with
al things which were need-
full for my Body : Now, O
LORD, fit and prepare my
Soule and Body for thy Sa-
bath. I confesse, this night
past, and all my life, thou
hast

Prayers and

hast bin my refuge and stay.
Bee vnto me (O LORD) as
thou hast bin, still my Pro-
tector, my euerlasting De-
fence, my Stay, my Guide,
my Hope, my Hold, my
strong Fortresse, to which
I may alwayes resort: And
as thou hast appointed this
Sabbaoth day for Man to
employ himselfe in thy ser-
uice: so, O Lord, grant my
heart to be free, and to rest
from all worldly cares, and
wholly to be spent and set-
led vpon thee. Grant I may
apply my selfe to heare
wisdom and godlinesse.
Sanctifie my Soule, my
Body, my Mind, Thoughts
Deedes, and Words. LORD
fit

Meditations.

fit and prepare my heart to
heare, read, practise, and
follow thy Word; and as
thou hast appointed thy
Peachers, to teach and in-
struct vs this day in thy
Word; so open our hearts
and prepare our senses to
puritie and godlinesse, that
we may bee alwayes ready
prepared for thy kingdom.
Grant vnto vs, that neither
this day, nor at any time,
any euill may take hold of
vs, but that all good may be
so rooted in our hearts and
minde, that our thoughts
may alwayes bee of thee.
And (LORD) we beseech
thee, to grant vs grace so to
read and hearken to thy
Word,

Prayers and

Word, that wee may reape
profit thereby in all things.
Grant thy good Angels to
guard vs, and to bee about
vs, that Satan may not hin-
der any good worke in vs :
And grant that wee may
spend this whole day in the
workes of Sanctification, in
publike and priuate praise
and thanksgiuing, to thy
glory, and our comfort, and
Soules health, through Ie-
sus Christ our Mediator
and Redeemer, and by the
helpe of thy Holy Spirit
our Sanctifier,

Amen.

Our Father which art, &c.

A

Meditations.

A Prayer for Sunday Night.

23 **P**Repare, O LORD,
our hearts to Prayer;
O LORD open our mouthes,
and let our lips shew forth thy
praise; Settle our affections
vpon thee; Grant vnto vs
(or me) our requests; Bend
and prepare vs for thy service
LORD, we beseech thee.

O Our Euerlasting and
louing Father, mer-
cifull Lord God, Creator,
Guider, Defender, Prote-
ctor, Gouvernor, and Maker
of all things; who createdst
the Light and Darkenesse,
who

Prayers and

who prepared the Sea, and
founded the dry Land, who
hast made Man, and giuen
him Wit, Sense, and Vn-
derstanding, to be a second
meanes to helpe himselfe
by thee: Looke downe we
beseech thee, vpon all mi-
serable distressed sinners,
more especially vpon vs,
and grant vnto vs pardon
for all our sinnes, Actuell
and Originall; sinnes of
omission, or commission,
imagination, or any way
whatsoeuer. O L O R D,
pardon them, quit and free
vs from all punishment; let
them not bee a horror vnto
our Conscience, nor terror
to our Soules, but wash and
clense

Meditations.

cleafe vs: O Lord free and
quit them from vs, let them
not come as a iudge to con-
demne vs, nor choose our
sins as a Iury to ouerthrow
vs; but (O L O R D) bury
them, cast them behind
thee, forget and forgiue
them, and we beseech thee
not to call vs to account for
them. Let not mischief fall
vpon vs, nor our Children;
we intreate thee let not mi-
sery come neere vnto vs,
but blesse and keepe vs we
beseech thee, now and for
euer. Lord, we beseech thee
to blesse the Word which
wee haue heard preached
vnto vs this day, and also
that which wee haue read;
blesse

Prayers and

blesse and sanctifie the same
vnto vs, LORD, we begge
of thee. Blesse likewise the
whole Church distressed,
dispersed, and dispised,
helpe and relieue it in due
time, and comfort all that
bee in danger; build it vp
where it is new begun; as
namely, in *Virginia, New-
England, Summer-Ilands,*
the East and West *Indyes,*
LORD blesse the meanes
prouided for the furthc-
rance of the same; and we
desire thee to call home the
Indians in those parts, and
the *Atheists, Arminians,* and
Papists of this LAND, and
else-where, and all others,
that they may see their
Er-

Meditations.

Errors and blindnesse; the wilfull blinded *Jewes*, good Lord recall them to fulfill the number of thy Church. O mercifull Father, we intreat thee to relieue and release all poore Prisoners, and Captiues wherefoeuer; also all that are troubled in mind, those whose Consciences are laden with griefe for their sins, Lord ease and relieue them; poore Idiots, foolish or frantike persons; restore their senses, wits, and vnderstanding, & grant as thou hast left them to be as it were examples vnto vs, to feare and tremble at thy Iudgement in them, so grant vs (O Lord) to haue the

Prayers and

the more care to feare and obey thee. Likewise, comfort all fatherlesse children, widowes, or poore oppressed Seruants; all Captiues, oppressed by Slauiery; Tyranny or Misery; put a period and an end vnto their griefes, or else (Lord) giue them hearts to beare them patiently. And now, O Lord, we intreat thee to receiue vs into thy protection; keepe vs, O Lord, from suddaine Death, Fire, and Theeues, stormes, tempests and all affrightments; succour and relieue vs in all needs and dangers, and send thy good Angels to guard vs now. O Lord, we return
with

Meditations.

with all thankes and praise
vnto thee, and thy Holy
Name for all thy blessings
vnto this present, so conti-
nue, wee beseech thee, thy
loue vnto vs : Wee haue
deserued thy *Curse*, thou in-
stead thereof, hast giuen vs
thy *Blessing* : so continually
O LORD, power downe
thy blessings, and so blesse
vs with heavenly blessings,
that wee may feele and find
thy true comforts. Also
blesse vs with earthly bles-
sings, that we may be help-
ful to others that feele want
or need. Grant these and
all good things, euen for
Christs sake, our Lord and
Saviour, *Amen.*

D

A

Prayers and

A Soliloque for Sunday at Midnight.

24 **L**ORD how long shall
it be before I celebrate
the Sabbath of a true rest in
thee: The World seeks to de-
stroy me, the Diuel to deuour
me, the Flesh to deceaue me;
come to my aide LORD, and
I shall be in safetie: Euery one
desires ioy and comfort, Lord
let me finde thee my onely ioy
and comfort: I come and yeeld
my Soule into thy hands, thou
art my Father, dispose of me
as it pleaseth thee; come Lord
Iesus, for I come to thee; stay
with me, I am willing to abide
with thee; aide, and support,
and

Meditations.

*and remaine with mee this
night, and for euer rest
with my thoughts,
Amen.*

*A Morning Prayer for
Munday.*

25 **O** Lord God, which
made the Heauens,
the Earth, the Sea, Man,
Fish, Birdes, and Beasts,
and all things: Wee poore
distressed Sinners, full of
sinne and iniquitie, pre-
sume to bring vnto thee
our wounded Soules for to
cure; our sins and wicked-
nesse haue wounded vs, our
transgressions haue taken
hold vpon vs, wee are euen

Prayers and

laden with filth, wee daily
prouoke thy anger, weeke
after weeke, day after day,
houre after hoare, and eue-
ry minute wee transgresse
by thought, word, or deed;
wee promise amendment,
but daily runne on in our
course of wickednesse, wee
haue no minde of heavenly
things, but the Diuell, the
World, and the Flesh hant
vs in all our thoughts at all
times: Nay, in our very
Prayers they betray vs, and
carry our mindes another
way: Yet LORD, thou hast
spared vs this weeke past,
and all the rest of our liues;
so we beseech thee to spare
vs this weeke comming,
and

Meditations.

and all the time we haue to
liue : And as we now begin
the weeke, so grant (good
God) we may begin with
new spirituall Graces, to
feare, serue, and obey thee
all the dayes of our life.
Keepe vs, O LORD, from
suddain death, temptation,
Tribulation, Persecution,
and affliction; prosper our
Workes, our Labours, our
paines; bee with vs at the
beginning, proceeding, and
ending in our Vocation and
Calling; grant we may deale
vpriightly, and let the car-
riage of our Affaires bee so
pleasing vnto thee, that
they may draw downe thy
blessings vpon vs; keepe

Prayers and

vs, we pray thee, this week following, thriuing in our estates, and religious in our cariage, alwaies meditating of good for thy Glory, the CHVRCH, and the Common-wealth; so that whatsoever wee lay our hands vnto, thou wilt bend our hearts to the same, so it bee to thy praise and Glory. Receiue vs, mercifull Father, into thy protection, and grant to vs these graces and all comforts that are, may, or can bee for the furtherance to Saluation, even for thy onely Sonnes sake, CHRIST IESVS our LORD, to whom with thee, and thy Holy Spirit, be

Meditations.

beall Prayse, Honour, and
Glory, now and for euer,
Amen.

Our Father which art, &c.

*An Evening Prayer for
Munday.*

26 **O** LORD, which art
our GOD, we in-
treat thee vpon the bended
knees of our Bodies, to ac-
cept this our euening Sacri-
fice of Thankesgiuing and
Praise. Wee thanke thee,
O LORD GOD for
keeping vs this day past,
and all the rest of our life;
for giuing vs food, raiment

D 4 health

Prayers and

health and prosperitie, for
keeping vs now and euer
from sudden death, and all
other miseries; so wee be-
seech thee, O Lord God, to
keepe vs this night com-
ming in peace and quietnes
both in Body and Goods:
Grant, good God, vnto vs,
quiet rest and sleepe; keepe
vs from all euill whatsoeuer
wee humbly intreat thee,
and set thy good Angels as
a guard and watch ouer vs,
that wee may enioy the
sweet rest and comfort of
this night, that we may be
the better able to goe on in
thy seruice: and grant, that
when wee wake, wee may
wake with the ioy of thy
Holy

Meditations.

Holy Spirit, and be so settled
in the true assurance of thy
gracious protection, that
we may daily find and feele
some comforts of thy hea-
uently Graces in our hearts,
with ioy and comfort.
Grant this, good Father,
for Christ Iesus sake, our
Lord and Saviour,

Amen.

Our Father, &c.

*A Morning Prayer for
Tuesday.*

27 **VV**E intreat thee,
most merciful
Father, to accept our Pray-
D 5 ers

Prayers and

ers & supplications which
wee shall offer before thy
Diuine Maiestie; wee con-
fesse and acknowledge thou
mightst haue poured down
iustly thy iudgement and
indignation vpon vs; In
Iustice thou mightest haue
taken vs this night past in
our sleepe, and plunged vs
suddenly into Hell and per-
petuall destruction: Yet in
mercy thou hast spared vs.
O Lord God, wee heartily
thanke thee, that of thy
great bountie thou hast
kept vs safe this night, and
brought vs to the begining
of this day; now spare vs
good Lord, spare vs we be-
seech thee; and as thou hast
euer

Meditations.

euere beene our defence, so
we beseech thee defend and
protect vs hereafter, that
wee may become thy faith-
full seruants and followers.
Blesse we beseech thee, this
day and for euere, all our
studies, labors, and trauels,
further our endeauours,
blesse vs in our trading,
helpe vs in our necessities,
and guide vs in our wayes,
aide vs in all good workes,
preserue vs from all sin and
wickednesse, and deliuer vs
in all temptations, blesse we
beseech thee, our whole
household, and all about vs;
be mercifull to our Friends
and Foes, lessen the number
of our Foes, increase the
number

Prayers and

ers & supplications which
wee shall offer before thy
Diuine Maiestie; wee con-
fesse and acknowledge thou
mightst haue poured down
iustly thy iudgement and
indignation vpon vs; In
Iustice thou mightest haue
taken vs this night past in
our sleepe, and plunged vs
suddenly into Hell and per-
petuall destruction: Yet in
mercy thou hast spared vs.
O Lord God, wee heartily
thanke thee, that of thy
great bountie thou hast
kept vs safe this night, and
brought vs to the begining
of this day; now spare vs
good Lord, spare vs we be-
seech thee; and as thou hast
euer

Meditations.

ch
hy
n-
ou
rn
d
n
e
n
s
-
y
y
euer beene our defence, so
we beseech thee defend and
protect vs hereafter, that
wee may become thy faith-
full seruants and followers.
Blesse we beseech thee, this
day and for euer, all our
studies, labors, and trauels,
further our endeauours,
blesse vs in our trading,
helpe vs in our necessities,
and guide vs in our wayes,
aide vs in all good workes,
preserue vs from all sin and
wickednesse, and deliuer vs
in all temptations, blesse we
beseech thee, our whole
houshold, and all about vs;
be mercifull to our Friends
and Foes, lessen the number
of our Foes, increase the
number

Prayers and
number of our Friendes
blessc our neighbors, grant
vnitie, concord, and loue
betwixt them and vs, keep
them and vs, and all about
vs, now and for euer. Grant
vs, good Lord, full pardon
of our sinnes, and true and
liuely hope in thy Mercies,
through CHRIST
our Sauour,
Amen.

*Our Father which art in
Heauen, &c.*

*An Euening Prayer for
Tuesday.*

28 **H** Eauenly God, and
mercifull Father,
assist

Meditations.

assist vs in our Prayers, and grant vs our requests, wee humbly intreat thee. Look downe, O LORD, looke downe wee beseech thee, and grant our requests. We thanke thee that thou hast kept and preserued vs this day, and all the rest of our liues to this present, in health and prosperitie, and giuen good successe to our trauels & studies. Mercifull Father, we intreat thee that as thou hast kept vs this day past, so we beseech thee to keepe vs this night coming, and as thou hast appointed times and seasons, as this to bee the second night in this weeke, so wee beseech

Prayers and

befeech thee, fet a second
watch ouer our Soules and
Bodies, that we commit no
finne in thought, nor deed :
Grant vs quiet sleepe, com-
fortable rest, keepe and de-
fend vs from sudden death,
and fearefull affrightments,
danger of fire or tempests,
disturbance by Theeues, or
any other dangers whatso-
euer : and grant as we now
lye downe to rest in bed, so
we may remember the rest
of our Bodies in the Graue
till it please thee to raise vs.
Blesse this Night and for
euer, all that bee forced to
trauell by Land or Water,
all poore Souldiers that
keepe Watch and Ward,
and

Meditations.

and wee beseech thee so to
watch & wake with them
and vs, that we may rise in
the Morning to giue praise
and thanks vnto thee,
through Christ Iesus our
Lord and Sauour,

Amen.

*Our Father which art in
Heauen, &c.*

A Morning Prayer for Wednesday.

29 **O** Eternall, mercifull,
and louing Father,
I intreat thee to look down
vpon mee, wicked & wret-
ched sinner, and to grant
my request: O Lord, I giue
thee

Prayers and

thee humble and heartie
thankes, for keeping mee
this night past, and that
thou hast safely brought
me to the beginning of this
day, defend me, O Lord, in
the same, and grant I may
spend this day to thy glory,
my comfort, and the good
example of all that are
about mee. O LORD, I
beseech thee, be vnto me a
Guid & Protector ouer the
wayes, workes, and words
that i shall walke, doe, or
speake this day, and all the
rest of my life. Grant I may
wholly dedicate my seife
vnto thee, and strive to liue
more godly and purely, and
alwaies study to feare, serue
and

Meditations.

and obey thee, and to set forth thy praise, that I may find thy favour, mercy, and goodnesse, shewred, and poured vpon me, both now and for euer hereafter : Grant this deare God, and mercifull Father, as wee begge in that Prayer which thou hast taught vs, saying,
Our Father, &c.

An Evening Prayer for Wednesday.

30 **O** Most Gracious God and heavenly Father, renew I beseech thee my strength to prayer. As the Eagle reneweth his
age

Prayers and

ge, so let mee renew in
grace. O LORD, I beseech
thee, accept this Euening
Prayer for all thy Mercies :
I haue sinned (O LORD)
against thee, in thought,
word, and deed, this day,
and all the dayes of my life
I haue done wickedly, in
so much that I am ashamed
to confesse my sinnes : Yet
thou hast spared mee this
day, and all my life past. O
LORD, I beseech thee, if
I haue done any thing this
day, or at any other time
heretofore, that hath beene
displeasing vnto thee, par-
don it, I beseech thee, for-
giue it, I intreat thee, forget
it, I desire thee, and finally
quit

Meditations.

quit and free mee from
punishment of the same
O LORD, bleſſe and keepe
mee this Night, and this
House where I am, & each
of vs, from all bodily and
ghostly Enemies, from all
ill dreames, and fantasies,
and suggestions of the Di-
uell, from all stormes and
tempests, from fire, sudden
death, and danger, good
L O R D deliuer vs all, and
grant wee may rise in the
Morning to praise thee,
through Iesus Christ
our L O R D,
Amen.

*Our Father which art in
Heauen, &c.*

Prayers and

*A Prayer at any time in the
Night, in the time of
danger or feare.*

31 **O** LORD, what shall
I doe? Whether shal
I flie? Where shall I be safe,
but with thee? Take mee,
receiue me, keepe, and defend
me, now and for euer. O Lord
giue me quiet rest and sleepe,
and protect me, and grant me
and this house comfort
in thee this Night,
and for euermore,
Amen.

A

Meditation

A Morning Prayer
Thursday.

32 **O** Heauenly Father,
and good G O D,
raise and rowse vp my dull
Senses. As the Morning
Larke flyeth vp with sweet
singing, still looking vp-
wards towards thee : So,
O LORD, grant my heart,
eyes, and affections, and all,
may bee lift vp vnto thee.
O LORD, it is thy Mercie
that hath kept mee this
night past, and brought me
to the begining of this day,
I giue thee hearty thanks
for the same : So, O Lord,
guide and gouerne mee this
day

Prayers and

that I may walke vp-
rightly in all my dealings,
true and iust in all my
doings, and giue mee the
sanctification of thy Holy
Spirit, to find and feele thy
helpe in the vse of the pro-
speritie, and health, and
happinesse that shall attend
to the setting foorth of thy
Praise and Glory, that I
may so enioy the benefit of
this day, that I may finde
and feele thy comfort,
through Iesus Christ our
onely Lord and Sauour,

Amen.

Meditations

*An Evening Prayer
Thursday.*

33 **O** Most Omnipotent
God, and heavenly
Father, most glorious Cre-
ator, I intreat thee to grant
my request, and accept this
my Evening Sacrifice of
Prayer and Thanksgiuing :
I beseech thee be a Power-
ful Protector and Defender
of me this night, & as thou
hast beene, O Lord, my
Defender all this weeke
past, so I beseech thee, be a
defender of me all this part
that is to come. Keepe me
in thy protection, shield
me from all dangers, defend
me

Prayers and

from suddain death, and
I entreat thee, the good
God, to watch ouer mee
this Night, and for euer
hereafter. I thanke thee for
blessing mee this Day past,
and I entreat thee good
GOD, so to continue thy
blessings, and to increase
them more and more to-
wards me, that I may feele
and find, that thou O Lord,
art my euerlasting shield
and succour. And heavenly
Father, let mee feele those
ioyes that be true comforts
vnto my Soule; and I be-
seech thee, grant my very
dreames may be of Heauen
and Heauenly ioyes, and
grant I may at last enioy
such

Meditations.

such ioy and comfort in
thee, that I may rest in
thy Kingdome for euer and
euer, *Amen.*

*Our Father which art in
Heauen, &c.*

*A Prayer for Friday
Morning.*

34 **V**Nto thee, O Lord,
I come with a bro-
ken and contrite heart, sor-
rowing for my sinnes, see-
king to find comfort at thy
hands: O! Thou knowest
my griefe, my sorrow, and
care. O! I feele and find thy
comforts. Lord, I thanke
E thee

Prayers and

thee, that thou hast kept me
this night past, and that
thou hast safely brought me
to see the glistering light: O
Lord stirre me vp, that I
may finde some comfort;
preserue and keepe me, that
I may feele some ioy in
soule and body this day and
for euer: and as the Church
obserues this day a Fast, so
prepare thou me, O Lord,
in Soule and Body, that I
may fast from all sinne and
wickednesse, and be strong
against the world, the flesh,
and the Diuill, and all tem-
ptations, that I fall not into
sinne or transgression; but
grant that I may spend this
day, with all the dayes of
my

Meditations.

my life, in al holy conuerſation,
to thy glory, and good
example of Men. Grant
this, O Father, now
and for cuer,
Amen.

*Our Father which art in
Heauen, &c.*

A Prayer for Friday Night.

35 **M**ercifull Lord God,
which haſt let me
paſſe this day in health
and proſperitie: I intreat
thee, grant that this night
I may take my reſt in qui-
etneſſe and peace: And

Prayers and

although thou hast now taken away the day light, yet I intreat thee, not to take away the spirituall light of thy Grace : Infuse into me (O Lord) the Spirit of Comfort, and although our Sleepe be as Death, and the Bed as the graue, yet suffer vs not to perish suddainly, or vnprepared ; but watch ouer vs, good Father, and guid and guard vs now and for euermore. Let not affrightments fall vpon vs, keepe vs from fire, stormes tempests, thceues, suddaine death and danger ; and be vnto vs now and for euer, a gracious Protector, a Defender, and Director. Let
thy

Meditations.

thy Angels, O Lord, pitch
their Tents about vs, and
our Houses : Remember
thy CHVRCH, and euery
Member thereof, to pre-
serue and keepe it, especi-
ally, the poore afflicted
Protestants of the Truth, in
Germany, France, Denmarke
and else-where ; all that are
persecuted for the Gospel ;
all in tribulation, or temp-
tation, or misery : Put an
end and period to their
griefes, and send comfort
vnto them, and turne thy
mercy to them, and Lord
receiue them and vs, this
night & euer, into thy gra-
cious protection, through
the mediation of Christ

Prayers and
Iesus, in whose Name we
conclude, saying :
Our Father which art, &c.

*A Trance or Soliloque at
Midnight.*

36 **M**ercifull Lord, let
me not die before
I liue. My eyes haue taken
pleasure in folly, my heart
in sinne, now I am sorry for
it, I esteeme my selfe vn-
worthy to call thee Father;
yet Lord vouchsafe to ac-
count me still as thy childe,
that sleeping or waking, I
may be alwayes thine,
now and euer,
Amen.

Meditations.

*A Prayer for Saturday
Morning.*

37 **S**anctifie (O Lord)
this day vnto vs,
and to all about vs: Heare
vs, deere Father, and grant
our request now and for
euer. O Lord, we giue thee
thanks: that thou hast kept
vs this night, and to this
present, and brought vs to
the last day of this weeke:
Grant we may spend this
day soberly, quietly, and re-
ligiously from our hearts:
Bring vs to thy righteous
will in all things, that it
may be for thy Glory, and
our ioy and comfort: Root

Prayers and

out all vniust, couetous, malicious, and lustful thoughts out of our minds. Keepe vs, O Lord, from all wickednesse, and from all sinne, and bee a guid vnto vs in all our wayes, and a strength in all our necessary occasions : & as thou hast brought vs to this last day of the weeke, so wee intreat thee to bring an end of sinne vnto vs, and cloathe vs with the Robes of Righteousnesse. O God, wee intreat thee to grant this, for our blessed Mediators sake, Christ Iesus

our L O R D,

Amen.

A

Meditations.

A Prayer for Saturday Night.

38 **M**ercifull and Hea-
uenly father, look
vpon mee wretched sinner
in mercy, before I come to
giue account of all my sins,
committed this weeke, this
day, and all my life past.
I haue iustly deserued Hell,
Death, & damnation euery
way, euery day, and euery
houre, this weeke, and all
my life past : Yet like a
mercifull God, thou hast
defended mee, O LORD,
as this weeke is now at an
end, so let my sinnes end,
and call mee not to an exact

Prayers and

from sudden death, and
intreat thee, the good
God, to watch over mee
this Night, and for ever
hereafter. I thank thee for
blessing mee this Day past,
and I entreat thee good
God, so to continue thy
blessings, and to increase
them more and more to-
wards me, that I may feele
and find, that thou O Lord,
art my cuerlasting shield
and succour. And heauenly
Father, let mee feele those
ioyes that be true comforts
vnto my Soule; and I be-
seech thee, grant my very
dreames may be of Heauen
and Heauenly ioyes, and
grant I may at last enioy
such

Meditations.

such ioy and comfort in
thee, that I may rest in
thy Kingdome for euer and
euer, *Amen.*

*Our Father which art in
Heauen, &c.*

*A Prayer for Friday
Morning.*

34 **V**Nto thee, O Lord,
I come with a bro-
ken and contrite heart, for-
rowing for my sinnes, see-
king to find comfort at thy
hands: O! Thou knowest
my griefe, my sorrow, and
care. O! I feele and find thy
comforts. Lord, I thanke
E thee

Prayers and

thee, that thou hast kept me
this night past, and that
thou hast safely brought me
to see the glistering light: O
Lord stirre me vp, that I
may finde some comfort;
preserve and keepe me, that
I may feele some ioy in
soule and body this day and
for euer: and as the Church
do serueth this day a Fast, so
prepare thou me, O Lord,
in Soule and Body, that I
may fast from all sinne and
wickednesse, and be strong
against the world, the flesh,
and the Diuill, and all tem-
ptations, that I fall not into
sinne or transgression; but
grant that I may spend this
day, with all the dayes of
my

Meditations.

my life, in al holy conuerſation,
to thy glory, and good
example of Men. Grant
this, O Father, now
and for euer,
Amen.

*Our Father which art in
Heauen, &c.*

A Prayer for Friday Night.

35 **M**ercifull Lord Ged,
which haſt let me
paſſe this day in health
and proſperitie: I intreat
thee, grant that this night
I may take my reſt in quiet-
neſſe and peace: And

Prayers and

although thou hast now taken away the day light, yet I intreat thee, not to take away the spirituall light of thy Grace: Infuse into me (O Lord) the Spirit of Comfort, and although our Sleepe be as Death, and the Bed as the graue, yet suffer vs not to perish suddainly, or vnprepared; but watch ouer vs, good Father, and guid and guard vs now and for euermore. Let not affrightments fall vpon vs, keepe vs from fire, stormes tempests; the eues, suddaine death and danger; and be vnto vs now and for euer, a gracious Protector, a Defender, and Director. Let
thy

Meditations.

thy Angels, O Lord, pitch
their Tents about vs, and
our Houses : Remember
thy CHURCH, and euery
Member thereof, to pre-
serue and keepe it, especi-
ally, the poore afflicted
Protestants of the Truth, in
Germany, France, Denmarke
and else-where ; all that are
persecuted for the Gospel ;
all in tribulation, or temp-
tation, or misery : Put an
end and period to their
griefes, and send comfort
vnto them, and turne thy
mercy to them, and Lord
receiue them and vs, this
night & euer, into thy gra-
cious protection, through
the mediation of Christ

Prayers and
Iesus, in whose Name we
conclude, saying :
Our Father which art, &c.

*A Trance or Soliloque at
Midnight.*

36 **M**ercifull Lord, let
me not die before
I liue. My eyes haue taken
pleasure in folly, my heart
in sinne, now I am sorry for
it, I esteeme my selfe vn-
worthy to call thee Father ;
yet Lord vouchsafe to ac-
count me still as thy childe,
that sleeping or waking, I
may be alwayes thine,
now and ever,
Amen.

Meditations.

*A Prayer for Saturday
Morning.*

37 **S**anctifie (O Lord)
this day vnto vs,
and to all about vs: Heare
vs, deere Father, and grant
our request now and for
euer. O Lord, we giue thee
thanks: that thou hast kept
vs this night, and to this
present, and brought vs to
the last day of this weeke:
Grant we may spend this
day soberly, quietly, and re-
ligiously from our hearts:
Bring vs to thy righteous
will in all things, that it
may be for thy Glory, and
our ioy and comfort: Reot

Prayers and

out all vniust, couetous, malicious, and lustful thoughts out of our minds. Keepe vs, O Lord, from all wickednesse, and from all sinne, and bee a guid vnto vs in all our wayes, and a strength in all our necessary occasions : & as thou hast brought vs to this last day of the weeke, so wee intreat thee to bring an end of sinne vnto vs, and cloathe vs with the Robes of Righteousnesse. O God, wee intreat thee to grant this, for our blessed Mediators sake, Christ Iesus

our L O R D,

Amen.

A

Meditations.

A Prayer for Saturday Night.

38 **M**ercifull and Hea-
uenly father, look
vpon mee wretched sinner
in mercy, before I come to
giue account of all my sins
committed this weeke, this
day, and all my life past.
I haue iustly deserued Hell,
Death, & damnation euery
way, euery day, and euery
houre, this weeke, and all
my life past : Yet like a
mercifull God, thou hast
defended mee, O LORD,
as this weeke is now at an
end, so let my sinnes end,
and call mee not to an exact

Prayers and

*account (here make confession
of all thy sinnes with sorrow,
which thou hast committed
the whole weeke past)* O Lord
I confesse all, I yeeld my
selfe worthy of death; yet
Lord, spare me, spare me,
haue mercy vpon me, par-
don me, and grant that I
may haue this night quiet
rest, that I may be the bet-
ter able to serue thee to-
morrow. Bee this night
my defence, my guide, my
strong hold, my fortresse,
and sole comfort; and grant
that I may with a quiet
Conscience, lye downe to
take my rest in peace and
quietnesse; let thy good
Angels attend on me slee-
ping

Meditations.

ping or waking, let no affrightments trouble mee, but in the midst of darknes enlighten me with thy glorie, and pardon, and forget and forgue all my sins past. Grant this now and for ever. I beseech thee, in that Prayer which thy Son hath taught me, saying:

Our Father which art in Heaven, &c.

A Prayer before a Sermon.

39 **O** Grant most gracious Father, that our thoughts may not be
car-

Prayers and

caried away with any vaine
illusions, or bad imaginati-
ons : Grant that we bee not
ouercome with sleepe, or
drowfinesse, but quicken
(O Lord) we beseech thee,
our senses, open we intreat
thee, our eares, apply our
hearts to heare, and vnder-
stand, and follow thy hea-
uenly Word. Grant this
good Father, for thy onely
Sonnes sake, Christ Iesus
our Sauour,
Amen.

*A Prayer to be said after a
Sermon.*

40 **L**ord God, we intreat
thee, that the Word
which

Meditations.

which wee haue heard
preached at this time to vs,
bee so deeply settled in our
hearts, that wee by it may
so learne to liue, that wee
may please thee, and daily
indcauour to fulfill thy wil,
and spend the rest of our
liues in thy true seruice, and
obedience of thee in ail
things, to the honour of thy
Grace, and our Soules true
comfort, through Iesus

Christ our Lord,

Amen.

*A Prayer to bee said before
the receiuing of the
Communion.*

41 **O** Father of Mercy,
and God of all
con-

Prayers and

consolation, seeing all creatures doe acknowledge and confesse thee to bee their Gouvernour and Lord; it becommeth vs, the workmanship of thy own hands much more to reuerence and Magnifie thy great Maiestie, for that thou hast created vs to thine owne Image and Similitude, but chiefly in that thou hast deliuered vs from that everlasting death and damnation, to which Satan subiect-ed all Mankind by the reason of sinne; from the bondage whereof, neither Men nor Angels were able to set vs free. But thou, O Lord, rich in Mercy, and infinite
in

Meditations.

in goodnesse, hast prouided
our Redemption to consist
in thine owne and well-
beloed Sonne, whom of
very loue thou didst giue to
be made man like vnto vs
in all things (sin onely ex-
cepted) that in his body he
might receiue the punish-
ment of our transgressions;
by his death to make satisf-
faction to thy Iustice, by his
strips and wounds, that we
that were the Sinners in-
deed, should be healed and
freed by his humiliation,
that we might be glorified
and exalted, and that by his
Resurrection, Death and
Hell should be vanquished,
to bring vs to life euerlaⁿ

Prayers and

ing, and ioyes eternall, from
which the whole off-spring
of *Adam* was iustly exiled.
O Lord, wee acknowledge
that no Creature is able to
comprehend the length,
breadth, deepenesse, and
heighth of that thy most
excellent loue. For thou
didst shew thy mercy,
when none was deserued;
thou gauest life, when
death had gotten the victo-
rie; thou receiuedst vs into
Grace, when wee rebelled
against thy Maiestie; and
when wee were all spotted
and defiled with the filth of
vnrighteousnes, thou didst
cleansc and purifie vs with
the Blood of Iesus Christ:
and

Meditations.

and although through the peruerse blindnesse and dulnesse of our corrupt nature we neither do nor can sufficiently weigh or consider these thy most ample benefits: Yet neuerthelesse (as Iesus Christ our Lord hath instituted and commanded) wee present our selues to this thy Table, to manifest and witnesse to the whole World, that by him alone wee haue receiued libertie and life, that by him alone thou dost acknowledge vs to bee thy Children, and Heires, that by him alone wee haue entrance to the Throne of Grace, that by him alone we are admitte^d

Prayers and

to sit at thy heavenly table,
and also receiue spirituall
strength both to doe good,
and to auoid all euill, that
by him alone our Soules
shall be raised from sin, and
our bodies from death, that
by him alone we receiue
both grace and mercy here,
and assurance of Glory for
euer. Wherefore to him
alone, with thee, O most
gracious and loving Father
and thy blessed Spirit, one
true glorious God, be all
Praise, and Thankes,
now and euer,

Amen.

Meditations.

*A Prayer and Thanksgining
after the receauing of
the holy Commu-
nion.*

42 **M**OST mercifull Fa-
ther, we render
vnto thee, all thanks,
praise, honour, and glory,
for that it hath pleased thee
of thy great mercy to grant
vnto vs miserable sinners,
so excellent benefits, and
priuiledges, as to be recei-
ued into the fellowship and
company of thy deere Son
Iesus Christ our Lord: yea,
by this meanes we are thy
adopted Children, and he
is made our elder Brother.

Prayers and

Yea, O Lord, wee come
neerer then so: Hce is our
Head, and we are the Mem-
ber of his mysticall Body:
And all this proceeds from
thy gracious goodnesse, and
from compassion. For thou
hast deliuered him to death
to giue vs life: Thou hast
made him a Sacrifice for
the necessary Food and
nourishment of our soules:
Thou gauest way to the
piercing of his sides, from
whence issued Water and
Blood, that wee might
know how we came clean-
sed from our sins, & redee-
med from damnation. Yea
(O Lord God) thou hast
presented vs in this Sacra-
ment

Meditations.

ment the whole Tragedie
of his Passion, that we out
of his Sorrowes might
recouer Ioyes; out of his
Grones might be comforted;
out of his Sighes and
teares might haue ours put
into his Bottle, and out of
his Death, be presented to
life euermlasting. Wee be-
seech thee then, O heauen-
ly Father, to grant vs this
request, that thou neuer suf-
fer vs to become so vnkind
as to forget such worthy
benefits, but rather make a
sure impression of them in
our hearts for euer, and let
the vertue and strength of
his Spirit euer be found in
vs, by which we may bee
con-

Prayers and

confirmed and established,
so that we may not onely
preuaile against all our spi-
rituall Enemies, but conti-
nue also in the confession of
thy goodnesse, and refor-
mation of our liues, and
performance of all good
duties, to the glory of thy
Name, through the same
Christ Iesus our Lord, to
whom with thee, O Father
and thy Holy Spirit, bee
all glory and praise,
now and euer,

Amen.

Meditations.

*A Prayer to be used before
Catechising.*

43 **V** **V** E most hearti-
ly thank thee,
O most mercifull Father,
for all thy blessings bestow-
ed vpon vs from the begin-
ning of the World vnto
this present time : For our
Election, Creation, Re-
demption, mercifull Voca-
tion, Iustification, Sanctifi-
cation, continuall Preserua-
tion, and for that same assur-
ed and most comfortable
hope, that thou hast giuen
vs of our Glorification in
the World to come. And
wee beseech thee to direct
vs,

Prayers and

vs, that considering thy mercies, we may acknowledge and confesse our sins, which should prouok thee rather to curse, then to blesse vs, to confound vs rather then to preferue vs. Wee haue sinned against thee, both in thought, in word, and deed: grant that we seeing the horroure of our sins, and the fiercenesse of thy wrath, may without hypocrisie or dissimulation be earnestly sorry, and hartily repentant for our former wickednesse: howbeit in such sort, as that we despaire not, but that in bitterness of our griefe, wee may haue comfort, by faith
in

Meditations.

in thy Sonne Christ, that
our offences are pardoned.
Grant (O LORD) that we
being assured hereof in our
Consciencs, may through
thy Holy Spirit, be renew-
ed in the inner man, to hate
detest and abhor sin, and to
 studie to live according to
thy blessed will, during our
whole life. And as now
through thy goodnesse we
are here assembled toge-
ther, so we beseech thee, to
direct vs, that at this pre-
sent, both our words, harts
and all our behauiours may
bee in such sort ordered, as
that wee may truly vtter,
and reuerendly receiue the
Principles of thy holy and
F hea-

Prayers and

Heauenly Word, to the
strengthening of our Faith,
to the comfort of our Con-
sciences, to the amendment
of our sinfull & lewd liues,
and to the glorie of thy
most holy Name, through
Christ Iesus our Lord.

So be it.

*A Prayer to be vsed after
Catechizing.*

44 **V** E most hartily
thanke thee, O
mercifull Father, for that
thou hast bestowed the in-
estimable Treasure of thy
holy and heauenly Word
vpon vs most vile and sin-
full

Meditations.

full wretches. And seeing it is not in him that planteth, nor in him that watereth, but in thy mercifull hand, to mortifie our sinfull lusts, and to create new hearts in vs, We beseech thee, so to order and direct vs, that wee prooue not like the greene Figtree, flourishing without Fruit, or be of the number of those hypocrits which with tongue can say LORD, LORD, in thy Name wee prophesie, cast out Devils, and doe many great workes, and yet are condemned for wicked, because their hearts are not aright: Nor like to them which are swept and gar-

Prayers and

nished, but yet emptie,
whereinto the vncleane
Spirit returnes with seuen
worfe then himselfe, and
so our end be worfe then
our beginning: But governe
vs with thy Holy Spirit,
that in heart wee may loue
and seeke thee, and in body
and soule obey and serue
thee, in righteousnesse and
true holinesse, all the dayes
of our life, through Iesus
Christ our Lord. As wee
pray for our selues, so wee
beseech thee, to looke with
fauour vpon the whole
Church, increase the num-
ber of thy Children, grant
the Gospel a free passage,
comfort the comfortlesse,
rayse

Meditations.

raise vp them that are false
and strengthen them that
stand, that they fall not;
haue mercie vpon this
Realme, long continue thy
blessing of peace and qui-
etude towards vs, and re-
moue farre from vs all lets
and hindrances of the same.
Gouerne the heart and the
Swords of all Magistrates,
that they may not lift vp
themselves in vain-glory,
to please themselves, but
that they may apply the
authoritie which thou hast
giuen them to the aduance-
ment of thy glorie, for the
comfort of thy children,
and the terroure of thine
enemies. And seeing the

Prayers and

continuance of our peace
in these dayes, next vnder
thee, lyeth in the preserua-
tion of our most gracious
King: Blesse vs with him,
and blesse him with all gifts
fit for so high a calling: and
whosoever shall attempt,
deuise or conspire ought
against his Maiesties Per-
son, Crowne, Dignitie, and
Royall Estate; we beseech
thee, either in mercie to
conuert them speedily, or
in iudgement to confound
them, that wee may vnder
him, lead a quiet and peace-
able life, in all godlinesse
and honeſtie. Counſell the
Councellours, order the
Nobles, direct the Magi-
ſtrates,

Meditations.

strates, instruct the Ministers, guid and gouerne the whole Body of this Common-wealth, that we may ioyne together in humble-
nile of heart, and vnitie of mind, to seeke the glorie of thy Name, the increase of thy Kingdome, the establishing of thy Truth, the rooting vp of Sinne, the maintenance of Vertue, and the long continuance of the prosperous estate of this Common-wealth. Have mercie vpon them that bee in affliction, either in body or mind, especially such as suffer for the testimonie of a good Conscience, asswage their Sorrowes, mitigate

Prayers and

their miseries speedily, if it
be thy will, or else arme
them with patience, to a-
bide such tryall, as thou
shalt lay vpon them. Grant
these things for thy Sonnes
sake Iesus Christ our Sau-
our, in whose Name we
pray for the same, and all
other Graces which thou
knowest needfull either for
vs, or thy whole Church,
in that same prayer, which
he himselfe hath taught
vs in his holy word,
saying:

Our Father, &c.

Meditations.

*A most effectuall prayer
against the 'Plague
in the time of
danger.*

45 **O** Lord God, great
IEHOVAH, thou
mercifull Creator of Man,
and Founder of Heauen and
Earth : Wee wretched,
miserable, and dejected
Sinners, here present our
selues before thy Heauenly
Throne, intreating thee to
looke downe vpon vs,
poore distressed offenders :
we confesse we are vnwor-
thy of the name of thy
children, we haue despised
thy loue, and forsaken thy
F 5 . . . wayes,

Prayers and

wayes, made slight of thy words, and refused thy chastisements, without thinking what we deserue. Wee haue not feared thy Iudgements, nor dreaded thy Threatnings. We haue not sought thy fauours, nor listened after thy mercies. Wee haue wincked at our small sinnes, and smothered our great sinnes. We haue promised amendment, but still continue obstinate; our thoughts are wicked, our deeds damnable, our liues impious, our sayings deceitfull, our hearts hollow, our dealings double: Wee run from sinne to sinne, as though there were no Hell
to

Meditations.

to swallow vs; no Diuels to torment vs; no Iudge to terrifie vs: We feare not Hell, nor looke after Heauen: we haue drawn down thy Iudgements vpon vs, thou hast iustly sent the Plague of Pestilence vpon vs, and wee deserue to be swept away from the face of the Earth. Our sinnes are manifold, our transgressions without number, they haue euen sought for vengeance, and now according to our deserts, thou hast sent the destroying Angell to marke vs out for death. The Graue seekes to deuour vs, the Bel stole for vs, Death and Time are agreed

Prayers and

agreed to carry vs away.
Heauen calles for his, and
Hell is prepared, our dayes
are ended, our glasse is run,
our time is spent, and we
cannot return, but forward
we must goe. If we looke
backe, the World refuseth
vs, if forward, the Diuells
desire vs, onely in thy mer-
cifull helpe there is hope,
and on thee we depend for
helpe : O helpe vs, good
God : O spare vs, sweete
Saviour, and as thou didst
spare in the time of King
Dauid, and chargedst the
destroying Angeli to cease,
so we beseech thee now to
spare thy people, cease thy
anger, take we intreat thee,
this

Meditations.

this Plague of Pestilence
from vs, with-hold backe
thy wrath, and as thou spa-
redst the repenting *Nini-
vites*, so make vs repentant,
and spare this Land. O
Lord, helpe vs vnfeinedly
to bewaile our former life
past, and seeke effectuall a-
mendment for a better life
hereafter: to which better
life presently bring vs, Lord
we beseech thee, and there-
in hold vs for ever by the
power of thy grace in Iesus
Christ, to whom with thee,
O Father, and thy blessed
Spirit, be glory by vs, for
all thy Mercies on vs,
now and euer,

Amen.

Prayers and

A Prayer for remission of finnes.

46 **O** LORD, glorious,
euerliuing, loeing,
euerlasting Father, I wret-
ched sinner, presume once
againē after my sinne, to
returne home vnto thee,
requesting, begging, pray-
ing, and desiring of thy
Heauenly Maieutie, that
thou wilt looke downe
vpon me : I confesse, were
it not for the hope of thy
mercie, and the hold of thy
comfort, and the renewing
graces which sometimes
I feele from thee, and that
sweete taste and feeling of
thy

Meditations.

thy good gifts, and thy
heavenly Word, I should
sinke in despaire, for my
sinne is alwaies before me :
If I goe, they follow me ;
If I run, they flee after me ;
If I looke back, they stare
vpon me ; If I go forward
they meet me ; If I turne to
the right hand, they terri-
fic me, If to the left hand,
they torment me ; If I look
downe to Hell, they are
ready to deuour me : Now
haue I no way but to looke
vp to thee (LORD) be thou
then here ready to receiue
me : Helpe me, good God ;
saue me, deere Father ; suc-
cour me, sweet Redeemer ;
assist me, mercifull Creator
that

Prayers and

that my Prayers may be so
feruent, so zealous, so affe-
ctionate towards thee, that
they may draw downe thy
Mercies vpon me. Power
downe thy blessings, shoure
downe thy graces, open thy
hand of mercy, restore ioy
and comfort to my heauy
and laden Soule, wash away
my sinne, wipe away mine
iniquitie, heale mine infir-
mities, purge my wicked
minde of all ill thoughts,
pardon all my damnable
deeds, and detestable dea-
lings, renew the good Spi-
rit of heauenly Graces, re-
store the ioyes of thy holy
comforts vpon me. O Lord
let me haue some feeling,
some

Meditations.

some taste, some sent, some
glimmering of thy glorious
Presence: Let me feele
some comfort, finde some
ioy, haue some rest. Good
Lord, let me be once truly
renewed by thy Grace, and
setled in thy seruice, that I
neuer slip nor slide backe,
but grant vnto mee (most
mercifull Father) a sure and
setled dependance vpon
thee, that in all my words,
workes, and deedes, I may
reioyce in seruing, fearing,
and obeying thee, and that
I may spend all the residue
of my daies in truly seruing
thee, seeking to glorifie thy
Name, and magnifie thy
goodnesse vnto me, so long
as

Prayers and

as it shall please thee to
lend me breath to this frail
body: and mercifull Father
fauourably gouern & guid,
helpe; instruct, and teach
mee in thy wisedome, to
magnifie thy Name, multi-
ply and increase thy mer-
cies on me, O Lord, pre-
serue and prosper me in all
my wayes and workes, and
all about me. Remember
thy poore Flocke, build vp
the CHVRCH, renew Sion,
gouerne, assist, and blesse all
painfull Preachers and Pa-
stors of thy Word, teach
them and vs vnderstanding
rightly to know thee, and
truly to follow thee: awake
my drow sic Soule, defend
it

Meditations.

it from euill imaginations,
keepe mee in holy and hea-
uenly Meditations, grant
mee to observe my waies,
so that I may walke in pie-
tie and peace: set my sinnes
so before my eyes, that
when I looke backe on
them, I may with sorrow
weepe, lament, and repent
my time past, which hath
beene spent so wickedly, or
vnprofitably. O powerfull
Preseruer, remember me,
restore me to ioy and com-
fort, and hasten in time thy
Saluation vnto me. Draw
my lingring soule, and it
shall run after thee: turne
mee vnto thee with all wil-
lingnesse, come thou neere
vnto

Prayers and

vnto me (good Lord) and
declare and shew thy mer-
cies on me, establish me in
grace, excite me to good-
ness, giue me grace that I
may alwaies grow stronger
and stronger to walke be-
fore thee, weaker and wea-
ker to sinne, faithfull and
firme in thy seruice. Grant
this deere God and merci-
ful Father, for Christs
sake our Sauour,
Amen.

A Prayer for Gods grace.

47 **O** Mercifull God,
grant me to coniet
with an ardent desire, those
things

Meditations.

things which may please thee, to read the Scriptures diligently, to search them wisely, to know them truly, to vnderstand them rightly, to fulfill them perfectly, to the laud, glorie, and prayse of thy Name, and my owne soules true comfort. Order my liuing so, that I may doe that which thou requirest of me, and giue me grace, that I may know it, and haue will and power to doe it, and that I may obtain those things which be most conuenient for the saluation of my soule. Good Lord make my wayes sure and straight to thee, so that I
fall

Prayers and

fall not betweene prosperitie and aduersitie, but that in prosperous things I may giue thee thanks, and in aduersitie be patient, so that I be not lift vp with the one, nor oppressed with the other, and that I may reioyce in nothing but that which moueth me to thee, nor be sorrie for any thing but that which draweth me from thee, desiring to please none but for thee, nor feare to displease any besides thee. L O R D, let all worldly things be alike vnto me in respect of thee. Let me not be merrie with the ioy which is without thee, and let mee desire nothing

Meditations.

nothing in comparison of thee, let me grow weary of all which is not in thee, make mee to lift my heart oftentimes vnto thee, and when I am ready to fall, do thou sustaine and vphold mee, and grant mee with a stedfast purpose of amendment to seek grace of thee. O my God, make me humble without fayning, merry without lightnesse, sadde without dulnes, true without doublenesse, seruing thee without desperation, trusting in thee without presumption, telling my Neighbours their faults without dissimulation, teaching them not with words
onely

Prayers and

onely, or admonition, but much more by my example : Let mee bee obedient without reuenging, patient without grudging. Purge me, O L O R D, from all my corruptions : My most louing Lord God, giue me, I pray thee, a waking heart, let no euill thoughts withdraw mee from thee, let it be so strong that no worldly affection draw it backwards; so stable, that no tribulation breake it; so free, that no violence make any challenge vnto it. O my Lord God, grant me wisdom to know thee, conuersation to please thee, and finally hope to imbrace thee,

Meditations.

thee. Grant this most mercifull Father, for the precious Blood of that immaculate Lambe, Christ Iesus, our onely Lord & Saviour: To whom with thee, and the Holy Spirit, three Persons, and one God, bee all glorie, and honour, world without end, *Amen.*

Our Father which art, &c.

A Prayer for a quiet Conscience.

48 **M**ost mercitull and
louing Father, I
poore distressed Sinner, be-
ing disturbed in mind, and
troubled in conscience,
with distraction and vanity

G

of

Prayers and

of the world, and oppressed
in heart with the burden
of my sin, come vnto thee
with a wounded and deie-
cted Soule, entreating thee
of thy clemency, to ease me
of my trouble, to cease my
griefe, & comfort my hea-
uiness, gather together my
distracted thoughts, and
heale my broken heart; for
I acknowledge, that I am
iustly afflicted, so iustly that
I am euen ready to dispaire
of all comforts; but yet my
hope is in thy goodnesse; O
God, come now, I cry and
call, hearken vnto my suit,
and cleere me, so that I may
find comfort, and peace,
and quietnesse in my mind.

Grant

Meditations.

Grant this deere Iesu, who
hast bid vs come to thee
when wee are heavy laden,
and promised to ease vs,
and commanded vs to cast
our care on thee, and pro-
mised to helpe vs: Euen so
Lord Iesus, *Amen.*

*A Prayer against wicked and
carnall thoughts.*

49 **O** Great, good, glori-
ous and euermlasting
Father, I poore dejected
wretch, full of filth and sin,
not hauing a good thought
in mee, come at this time,
seeking to leaue my filthy
detestable life, desiring thee
to grant my requests, fulfill

G 2 my

Prayers and

my desires, and hearken to
my prayers and petitions:
I confesse, that continually
I sin in thought, word, and
deed, and there is no good
remaineth in mee: When
I thinke to bee feruent in
praier, the Diuel, the world
and the Flesh assault me: I
cannot doe as I would; I
do that which I would not;
Sin followes mee, shame is
like to overtake me, confu-
sion is like to lay hold vpon
me, destruction attends me
and horror & feare affright
me: I haue no where to fly
but to thee, help good God
saue mee mercifull Father,
defend me sweet Creator, a
poore wretched Creature,
pull

Meditations.

pull me from my sins, saue
and succour me, pardon and
forgiue me, wash me, make
me cleane, giue me spiritual
thoughts, & renue all good
purposes in me, help me to
abandon all foolish, vaine,
and lustfull thoughts of the
Flesh, to auoid, resist, and
shake off all malicious,
reproachfull, and froward
thoughts, that proceed
from the Diuel, or worldly
occasions, so that I may liue
purely, thinke chastly, con-
tinue soberly in thy seruice,
alwaies fearing to displease
so louing a Father, as thee;
regarding my wayes and
works, giuing good exam-
ple to all that liue about me

Prayers and

desiring and seeking for nothing but thee & thy saving health. Grant this good Father, both now and euer, for Christ Iesus sake, *Amen.*

An humble confession of sins.

50 **O** LORD GOD
heavenly Father,
I am ashamed to come before thee and thy glorious Throne, I am so sinfull: yet heare mee, good God, and grant my requests. By my rebellious Nature I haue offended, I confesse my selfe vnworthy of the name of thy Child, I haue despised thy loue, forsaken thy wayes, made slight of thy words

Meditations.

words, scorned thy chastise-
ments which thou hast laid
vpon me, without thinking
what I doe deserue: I haue
not felt the affliction of
my Brethren, I haue not
mourned with them, I
feare not thy Iudgements,
nor dread thy threatnings.
What shall I say? I regard
not thy Mercies: Curses
and punishments haue I
deserued, hauing so vilely,
so wilfully, and so obstinat-
ly despised thy fauours.
I run after sinne as Swine
after filth; I delight in
euill; I apply my selfe to
vngodlinesse; I tread the
steps of the prophane and
wicked; I encline to lying,

Prayers and

deceit, couzenage, lust, per-
iurie, and all wickednesse;
I goe slyly away with my
transgressions, I winke at
great sins, and I make small
sins no sins at all; I promise
amendment, but still conti-
nue obstinate; I am proone
and apt to all badnesse, dull
and heauy to all goodnesse,
my thoughts wicked, my
deeds damnable, my life
impious, my sayings deceit-
full, my heart hollow. I say
one thing, and doe another;
I run from sin to sin; from
drunkennesse to lust; from
lust to greater sins; from
one bad deed to another;
from one ill thought to an
other. I am stayned with
pollution

Meditations.

pollution, fluff with couetousnesse, desirous of the world, ambitious of honor. I neuer looke backe how wicked I haue bin, but continue as though there were no Hell to swallow mee, no Diuels to torment mee, no Conscience to accuse mee, no Iudgment to terrifie me. I regard not Hell, nor looke after Heauen ; I become loathsome vnto thee : Yet most glorious LORD GOD, once, once again look back I beseech thee, behold and pittie me poore condemned wretch ; seale me a pardon. Helpe, O helpe mee deere Father, open the Fountaine of thy Mercies, let downe

Prayers and
the Showres of thy Grace
vpon me : Let teares distill
from my eyes, sighs & sobs
rise from my heart ; let sor-
row kill my sins, and grant
vnto me a speedy course of
amendment of life, and a
stedfast and sure confidence
in thy Mercie to pardon,
and thy Grace to purge me
of all my vncleannesse and
wickednes, by Iesus Christ
my Lord and Sauour,

Amen.

*A Prayer to be said of all
that are fallen into
Povertie.*

51 **O** Mercifull, Euer-
liuing and louing
Father,

Meditations.

Father, I intreat thee, vpon
the bended knees of my
Soule, to hearken vnto my
griuous complaints. Grant
(O Lord God) that I may
be inabled to goe thorow
all the afflictions thou hast
pleased to lay vpon me, and
that at all times I may call
to mind, that it is not I
only, but many of thy deere
Seruants, with whom thou
dealest in like sort. Grant I
may beare my pouerty with
patience, as *Iob* did, that at
all times I may remember,
I came naked into the
world, & brought nothing
with me, and that which I
haue had, came from thee.
Grant mercifull Father,
that

Prayers and

that in no extremitie, I may
euer despaire of thy mer-
cie, but that by it I may be
more inclined to call and
seeke for thy Spirituall
Comforts, and Heauenly
Blessings. And though I
want worldly wealth, yet
grant mee thy Heauenly
graces, so shall I not want :
And grant that the afflicti-
ons of this life may be san-
ctified vnto me, & turne to
my eternall good, through
Iesus Christ our Lord and
Saviour, *Amen.*

A Prayer in Prosperitie.

52 **I** Wretched Sinner,
I appeare here before
thee,

Meditations.

thee, mercifull Father, intreating thee of thy great bountie, that as at all times thou hast giuen me a more liberall portion of worldly wealth, so thou wilt please to grant me grace euer to be thankfull to thee for the same, & grant I may so vse it, that it may be for thy Glorie, my Saluation, and the comfort of the Needy. Grant I may not bee hard-hearted, but liberally giue and bestow it on the oppressed & fatherles, on the blind, the lame, and the naked, to comfort & succour all that are in distresse, to further thy Word, & plantation of the Gospell. O
grant

Prayers and

grant most merciful Father
that the more earthly blessings
that thou givest me, I
may the more seek thy heavenly
graces, & that I may
be the more humbled in
due consideration of my
great unthankfulness, and
that I may seeke to live
more piously & religiously
and that when I shall depart
this vale of miserie, I
may bee mindfull to leaue
some good & godly examples
of Charitie to those
that follow. Grant that this
my wealth may not bee a
stumbling blocke or hindrance
to my Salvation, but
that it may be a furtherance
to me in all good and godly
actions.

Meditations.

otions. Grant this, good
God, even for Christ Iesus
sake I entreate thee; to
whom with thee, and thy
Holy Spirit, be prayse and
glory, now and ever, *Amen.*

*A Prayer of King Edward
the Sixth.*

53 **L**ord God deliuer me
out of this miserable
and wretched life, and take
mee among thy Chosen :
Howbeit, not my will, but
thy will be done : LORD I
commit my Spirit to thee :
O Lord, thou know'st how
happy it were for me to be
with thee: Yet for thy cho-
sen sake, send mee life and
health

Prayers and

health, that I may truly
serue thee. O my Lord God
blesse thy People, and saue
thine Inheritance. O Lord
God, saue thy chosen Peo-
ple of *England*. O my Lord
God, defend this Realme
from Popery, and maintain
thy true Religion; that I
and my People may prayse
thy holy Name, for thy Son
Iesus Christs sake, *Amen*.

*A Prayer for all in distresse
at Sea, by Storme or
Tempest.*

54 **O** Lord God, heauen-
ly Father, Maker
and Founder of the Sea and
Land, looke down vpon vs
mise-

Meditations.

miserable sinners, who
haue iustly plucked downe
thy vengeance vpon vs: O
L O R D we haue prouoked
thy wrath, wee haue deser-
ued to bee swallowed vp
quicke by the mercilesse
waters. O Lord, the Floods
come ouer vs, they euen en-
ter into our soules. O Lord
the Seas rage & rise against
vs; here we see thy wonders
and iudgments; in the twin-
kling of an eye thou canst
destroy vs. O Lord we con-
fesse and acknowledge we
haue sinned: Most iustly
therefore are thy fierce
iudgments come vpon vs.
Yet Lord spare vs; Lord,
we beseech thee, let vs not
bee

Prayers and

bee swallowed vp quickē,
where there is none to helpe
vs: but thou canst saue vs.
O Lord cease these stormes
and tempests, cease wee be-
seech thee, these swelling
Seas, command these blu-
string winds, and they shall
obey. We are at the Pit of
Destruction, at the brinke
and brim. *Saue Master, we
perish. Lord increase our faith
strengthen it in thee. Mer-
ciful Father, take vs, wee
beseech thee, into thy pre-
tection, be (O LORD) our
shelter: And if thou hast
appointed vnto vs death at
this present, O LORD be
thou present, wee beseech
thee, to receiue our Soules,
vntill*

Meditations.

untill the ioyfull resurrection of our Bodies, and then receive vs Bodies & Soules into thy Kingdome. If it be life, then grant wee may so live, that we may take warning by these afflictions now vpon vs, that we may live to amend our liues, and to live more godly, religiously, & righteously all the dayes of our liues. Grant this good God & mercifull Father, for Iesus Christ his sake, our onely Saviour,

Amen.

*A Prayer for all that travell
by Land.*

55 O LORD lead mee in
the paths of right-
te-

Prayers and

zeoufnesse, and direct my
goings in the way of truth.
We O LORD, are borne to
trauell, and man hath no
certain place of aboad; *our*
dayes are like a span, and our
liues passe as a Weauers shut-
tle. O what is man that thou
art mindfull of him, or the son
of man that thou regard'st
him? *we are like to a bubble*
or a blast, we goe hence and
are seene no more. O teach
us to number our dayes, that
we may walke in the paths of
Godlinesse. Direct our steps
in the Word of Truth, and
as thou hast appointed man
to be a Pilgrime, and to
trauell for his liuing, and
soiourne vpon the Earth,
so

Meditations.

O LORD guid and gouerne
me in my trauell, that I may
goe on with comfort in
this my Iourney. Be thou
my GOD, my helpe & guid
to direct me aright in my
way and businesse, keep me
from all feares, and dangers
by Theeues, or other mis-
chiefe & trouble, that I may
haue no disturbance in my
Iourney, no lets nor hinde-
rance, no sorrow nor heauie-
nesse, but for my sins : And
O Lord keepe and blesse all
my Friends at home and
abroad, and keep them and
me in perfect health till my
returne vnto them. Theo
O LORD, knowest the sor-
rowes of my heart, and I
cannot

Prayers and

cannot expresse my griefes
so well as thou knowest
them : then O Lord, let me
euer feele & find according
ly thy comforts : doe thou
put good thoughts & godly
cogitations alwayes in my
mind, that I may so thinke
vpon heavenly things, as
one that hath set and ietled
his affections and desires to
come vnto that place. Gra-
cious L O R D, make all my
thoughts, words, & works
wel-pleasing vnto thee: and
now let thy good Angels
conduct and lead mee, that
they may be as a Cloud by
day, and as a Pillar by night
to watch and attend vpon
mee, to keepe me that I fall
not,

Meditations.

not, nor goe awry : and for
my chief companion, grant
I may euer haue a quiet
Conscience, and a willing
mind, to serue, feare, and
obey thee, & a contrite and
sorrowfull soule for sin, and
so direct mee in the way of
truth, that I may not stray
or goe awry by any by-
pathes of vngodlinesse ; but
conduct mee in the stedfast
wayes of vprightnesse,
wherin giue me strength
and grace to strue to per-
forme in all things thy
most righteous will, and to
submit my selfe vnto thee,
through Christ Iesus our
Lord and Sauour,

Amen.

A

Prayers and

*A Prayer for a sicke
Man.*

56 **O** Most glorious and
louing Lord God,
I beseech thee to heare my
complaint, and grant mee
strength to poure out my
prayers beefore thee : O
G o d, I haue sinned, I haue
sinned, and done wickedly,
I haue all my life long run
from sinne to sinne ; I haue
transgressed, I haue done so
bad, that I cannot call all to
re.nembrance : Yet merci-
full Saniour, returne vnto
me, that I may haue a fee-
ling of thy Good Spirit in
me : Let not the sins of my
youth

Meditations.

youth, nor the iniquities of
that time lye vpon me ; and
O G o d, as thou hast layd
thy Hand of affliction vpon
mee, so I intreat thee to
arme mee with patience, to
beare this my Visitation
patiently. If it be thy will
to take me out of this tran-
sitorie life, prepare mee so,
O good G o d, and fit mee,
that I may be receiued into
thy Kingdome. Arme mee
and strengthen me to beare
the burthen hereof pati-
ently, to vndergoe this my
affliction willingly, and to
fight it out manfully. But
vlesse thou helpe, what
am I, O God ? A Worme,
a poore dejected Wretch, I
H haue

Prayers and

haue no comfort but from thee, and of thee; therefore I doe flye vnto thee, beseeching thee, either restore me to health, and withall to amendment of life, or else to receiue me, and take me into thy Kingdome of Glorie. LORD cease my paine, ease my griefe. LORD I intreat thee, to grant that the Diuell, nor the World may any way preuaile to tempt mee, but grant mee strength to overcome all. Send the good Angels to keepe and conduct mee, both in sicknesse and in health, and grant I may not feare Death, but that I may bee fitted and prepared for it:

Meditations.

it: yet if it be thy gracious will, let me recover a little strength, and spare me a little before I go hence and am seen no more. O grant that I may find thy Grace now working for my good in me, and if it be thy will to take mee hence, LORD receiue mee vnto thee, and then come LORD IESVS, come quickly. And so LORD, I commit and commend my selfe vnto thee, in that Prayer which thou hast taught me, saying:

*Our Father which art, &c.
Lord strengthen my Faith
to the end.*

I beleene in God the Father Almighty, &c.

Prayers and

*A Prayer for a Woman
in the time of her
Trauelli.*

57 **R**ighteous and holy
LORD GOD, I doe
now find by experience the
fruit of my Sin, that I must
trauell in sorrow, and bring
forth in paine: and I vnfa-
inedly adore the truth of
thy sacred Word, as certi-
fying vnto me, that sorrow
must be in the Euening: so
comforting me also against
the Morning, that a Child
shall be borne. Willingly
I doe desire to submit my
selfe in hope vnto this thy
chastisement, and to learne
the

Meditations.

the desert of my finnes,
horrible in themselves,
that these temporall paines
are fore-runners of eter-
nall; and yet by thy mercie
may bee so sanctified vnto
me, as not onely to prevent
eternall vengeance, but also
prepare for eternall com-
forts; even to be saved by
bearing of Children. Grant
mee therefore, gracious
Father, true repentance and
pardon for my finnes past,
that they may not stand at
this time, in this my need,
betweene me and thy mer-
cie. Give me a comfortable
feeling of thy loue in
Christ, which may sweeten
all other pangs, though

Prayers and

neuer so violent or extreme. Make me still to lift vp my soule vnto thee in my greatest agonies, knowing that thou alone must giue a blessing to the ordinarie meanes for my safe deliuerance. Lay no more vpon me then I am able to endure; and strengthen my weake Body to the bearing of what sorrow soeuer, by which it shall seeme good vnto thee to make triall of me. Grant me to consider that howsoeuer it be with me, yet I am alwayes in thine hand, whose mercies faile not, who will be found in the Mount, & in greatest extremitie, and to whom
belong

Meditations.

belong the issues of death :
So prepare me therefore to
death, that I may bee fit for
life, euen to yeeld fruit aliuē
vnto the World, and to bee
renewed and enabled to
nourish the same. And
when thou hast safely gi-
uen me the expected Fruit
of my Wombe, make me
with a thankfull heart to
consecrate both it and my
selfe wholly to thy seruice
all the dayes of my life,
through **I E S V S C H R I S T**
mine onely Sauour,
and Redeemer.

Amen.

Prayers and

*A Thankesgiving after safe
Deliverance.*

53 **B**lessed for euer be
thy great and glo-
rious Name (most deere
and louing Father) for thy
great mercie to me most
weake and sinfull Woman.
Wonderfull art thou in all
thy workes, O LORD, the
riches of thy mercies are
past finding out: Thou hast
plunged mee into great af-
flictions, and yet thou hast
returned and refreshed me
again: Thou hast brought
me to the feare of the graue
and yet thou hast rayfed me
vp againe to life. O how
hast

Meditations.

hast thou shewed thy power in my weaknesse? How hath thy louing kindnesse preuailed against my vnworthinesse? Thou mightest for my sinnes haue left me to perish in mine extremities, but thou hast compassed mee about with ioyfull deliuerances: Thou mightest haue made my Wombe a Graue to burie the Dead: Or in affording life to another, thou mightest haue procured my death. But yet thou hast not onely made my Womb a Well-spring of Life, but restored life vnto mee also, for the cherishing thereof. Maruelous, O LORD, are

H 5 thy

Prayers and

thy workes, infinite are thy
mercies, my Soule by pre-
sent experience knoweth it
well. O my Soule prayse thou
the Lord, and all that is with-
in me, prayse his holy Name.
My Soule prayse thou the
Lord, and forget not all his
benefits. Thou hast heard my
Prayers, and looked upon my
sorrow: Thou hast redeemed
my life from death, and healed
mine infirmities, and crowned
mee with thine euerlasting
compassions. O giue me, I
humbly pray thee, a thank-
full heart, not onely now
while the memorie and
sense of thy fauour is fresh
before me, but continually
euen so long as I haue any
being

Meditations.

being. Grant that I may
learne by this liuely cui-
dence of thy power and
mercie, for euer hereafter
to depend onely on thee.
Quicken me also to all holy
duties, that my thankfulnes
may appeare in my pure
and Christian carriage.
Make me a kind and care-
full Mother, willing to vn-
dergoe the paine and trou-
ble of education. Let no
nicenesse or curiositie hin-
der mee from those servi-
ces, to whom both Nature
and Religion hath appoin-
ted mee : Let mee also bee
carefull when time requi-
reth, to season the Fruit
thou hast giuen mee, with
the

Prayers and

the saving knowledge of thee, and thy deere Sonne, that my desire may manifestly appeare to bee set for the increase of thy Kingdom. Vouchsafe so to order my affections, and to bring them in obedience vnto thee, that if it should be thy pleasure either now or hereafter, to take this Infant from me, I may as willingly part with it, as thou freely gaue it mee. And now, O God, perfect in me that strength which thou hast begun, make mee to grow in care to serue thee faithfully, both in the duties of pietie, and in other businesse of my place
and

Meditations.

and calling, that I may be a
comfort to my Husband,
an example to my Neigh-
bours, a grace to my Pro-
fession and a meanes of glo-
rie to thy Name, through
Jesus Chi ist my Lord
and Sauour.

Amen.

*A Prayer at the houre
of Death.*

59 **O** Heauenly LORD
God, we poore
wretches being overcome
with griefe, come all here
attending thy good plea-
sure with this sicke seruant
of thine, O LORD incline

Prayers and

heare our Prayers, and his
complaints vnto thee. Be
now, O LORD, present, and
send thy good Angels, and
thy Spirit to attend vs: Be
with vs, O LORD, and
comfort this sicke person,
& now if the time be come
of his departure, grant O
LORD, he may depart with
godly comfort, and ioy
euerlasting, into thy King-
dome. Ease O LORD, his
griefes, mitigate his paines,
asswage his sorrowes, and
giue him a liuely touch of
thy heauenly comfort. Put
by all Worldly-thoughts,
and beate downe all badde
Suggestions, let no thing
but good come in his mind
and

Meditations.

and grant that he may to
the last gaspe of breath,
breathe out still some com-
fort of thy helpe, and grant
when hee hath done his last
to finish this mortall life,
then he may with *Lazarus*
bee carried into *Abrahams*
Bosome. O LORD forgiue
him. O LORD receiue him.
O LORD protect him. O
LORD succour & saue him:
and now and for euer grant
hee may rest with thee in
eternall glorie. Heare vs,
good Father, for this our
Brother (or *Sister*) and
doe for him (*or her*) and vs
according to thy fatherly
mercie in IESVS CHRIST,
in whom wee commend
him

Prayers and

him with these our prayers
for him, and all his, and our
occasions, in that Prayer
which thy blessed Sonne
hath taught vs.

Our Father which art, &c.

*A Trance at the time
of Death.*

60 **O** Lord God, come
vnto me, plant thy
holy Angels about me, be not
farre from me now Lord help
and take me into thy protecti-
on: Let no ill imaginations,
nor wickednesse take hold vpon
me; but, O Lord, now be
ready to helpe me, receiue me,
and let thy good Spirit be in
me.

Meditations.

me. Come Lord Iesus, come
Lord Iesus, come quickly:
come receiue mee, and take
me into thy tuition. I forgive
all the World, grant me like-
wise forgiveness of them, and
of thee, Lord, for all my sins:
Wash me, O Lord, and fully
clense me of them all, and so
receiue me, O Lord. Saue me,
O Lord: Be my Rocke, my
Shield, my Defence, my Com-
fort, my Receiver. Now Lord
I yeeld my Selfe, my Soule
and my Body into thy hands,
come Lord Christ and be with
me now and for euer
Amen.

A

Prayers and

A Prayer in time of Warre

61 **O** Glorious LORD
God, and euerlast-
ing Father, we intreat thee
mercifully to looke downe
vpon vs, and hearken vnto
our complaints and desires,
and grant, we beseech thee,
our requests. O gracious
Father, thou knowest our
sinner, and our iniquities
are not hid from thee, they
lye open to thy Iudgments.
Yet we know that thy mer-
cies are the cure of our mi-
series, and when we flye to
thee, thou drawest neere
to vs : We beseech thee
now

Meditations.

now to be fauourable, and
spare vs for all our sins past
and be ready to deliuer vs
from sinnes to come, Look
downe in mercie vpon vs,
and as thou hast beene our
euerlasting defence, so now
defend vs from the rage of
our Enemies. Goe in and
out, O LORD, before our
Armies, before our Gene-
rals, before our Fleets, and
Commanders: And grant
wee may be thy Souldiers,
to fight vnder thy Banner:
Stirre vp our hearts and
strength against the Ene-
mie; Defend thy afflicted
Flocke: Remember, we
beseech thee, the burthen
of miserie layd vpon thy
Church

Prayers and

CHVRCH at this time in
Germany, France, Denmarke
and else-where; and in thy
due time restore it to her
former glorie: Settle our
hearts and affections to
regaine and recouer that
which hath been lost: And
grant that wee seeing their
double dealing may no lon-
ger trust to them which
haue no Truth. They ima-
gine mischief in their
hearts, and are set on fire
to doe ill, but breake thou
the knot of their malice,
lay open their Plots, disco-
uer their deuices, weaken
their Armies, ouerthrow
their Inuentions, confound
their Councels, & consume
their

Meditations.

their numbers. O LORD
thou hast in time past made
the Stars to fight in order,
the Sunne to stand still, the
Seas to deuour, the Winds
to ouerthrow thy Enemies:
So now, O LORD, cause
these thy Creatures to
assist and helpe vs, and our
distressed Neighbours, that
all the World may know,
it is thou that fightest our
Battailes, and vndertakest
our cause. Finally, O Lord,
blesse wee beseech thee,
vs, and euerie one of vs,
in what wee shall take in
hand for defence of thy
CHURCH and Truth.
Beside, we intreat thee, our
King, our State, our Clergy
our

Prayers and

our Commonaltie, and giue
thy blessing vnto vs all.

And last of all, blesse, we
beseech thee, al the worthy
Companies of Souldiers in
the chiefe Citie, and in all
places of this Land. Blesse
O Lord, wee intreat thee,
their inuentions of Warre
and make them expert by
their practises. Preuent and
prosper all our vnderta-
kings, so that all the World
may know that thou art the
Guider of our Councels,
and Leader of our Armies.
Grant this deere Father,
and all other good things
vnto vs, for the good of
the CHVRCH amongst vs,
and the reliefe of others by

vs,

Meditations.

vs, now and alwayes, for
CHRIST IESVS sake
our onely Sauour,
Amen.

*A Forme of Thankesgiuing
and Prayer to be used of
godly Christians in
their Families.*

62 **W**EE most hum-
bly thanke thee,
O Heauenly Father, for all
thy louing kindneses, so
abundantly shewed to-
wards vs, not only this day
(or night) but all the time
of our life vnto this pre-
sent : And especially, for
that it hath pleased thee of
thy

Prayers and

thy fatherly fauour, and infinite loue, before we had done good or ill in thy sight, and before the beginning of the world, to write vs in the Booke of Life, and vchangably to ordain that wee should bee thy Children, and Vessels prepared to Honour, with the rest of the Saints. And we thanke thee for the great Worke of our Creation, which as it is wonderfull in it selfe, being first framed according to thine owne Image, in Wisedome, Holinesse and Immortalitie, so doth the excellency thereof, much more cleerely appeare, in that thou hast made

Meditations.

made infinite numbers of
other Creatures vpon the
Earth, in the heauens aboue,
and in the Waters beneath,
not onely farre inferiour
vnto vs, but to serue for our
vse and benefit: Yea, thou
hast made thy holy Angels
ministring Spirits to attend,
guard, and defend thy chil-
dren. But most especially,
wee praise thy holy Name,
and euermore thanke thy
Maiestie, for the abasing,
and manifesting of thine
onely begotten Son in our
poore and fraile nature, that
he might in the same, yeeld
vnto thee, O Father, a full
and perfect obedience for
vs, such as in thy most iust

Prayers and

Law was required at our hands : And that by his most painefull and hellish sufferings, anguishes, and horrors, both in Soule and Body, as well in death as in life, we might be made free from all those euerlasting sorrowes, feares, and torments deserued of vs, and prepared for all those that doe not belecue : Euen so was it thy good pleasure, O Father most mercifull, that Hee, in the very substance of our Nature, through that Almighty power of his Godhead, should not onely beare the intollerable waight of all our sinnes, together with
all

Meditations.

the punishments due for the same, but also ouercome sinne, destroy the power of sin in vs, and obtaine for vs a glorious victory ouer sin, the World, Death, Hell and all Enemies: Yea, that hee should restore vnto vs, by the vertue and worthinesse of that his obedience, all good things which before were lost through our folly and disobedience; and that in a more perfect estate then euer wee had them; insomuch, as now our strength, our wisdom, our righteousness, our worthinesse, our assurance of thy fauour, our ioy, and felicity resteth not in our selues,

I 2 fraile

Prayers and

fralle Creatures, but in him
our only and Almighty
Saviour, who sitteth at thy
Right hand, in Glory and
Power for evermore, that
henceforth there shall bee
no more Sacrifice for sin,
no other Mediatour to en-
treat thy Majesty, no more
Defenders or Purchasers of
thy fauour for vs: But that
all Flesh should confesse,
that there is no other Name
vnder Heauen, by which
wee may bee saued, but
only the Lord Iesus: And
that whosoever reioyceth,
might reioyce in the Crosse
of Christ. This Myserie
(O Lord) is too high for
vs, we cannot comprehend
the

Meditations.

the fulnesse, the length, the
breadth, and the deepnesse
thereof perfectly: Yea, all
the Wisedome of Man is
too grosse and blind, to
perceave any part thereof
perfectly; the very Angels
doe alwayes wonder at the
same, and the Diuell and
Antichrist, with all the
Princes of the World have
laboured vntill they could ex-
tinguish the knowledge and
memorie of the same. Yet
now in these dayes, thou
hast againe clearly revealed
the same by the preaching
of thy Word; and we here
present through the abun-
dance of thy Grace, in some
sort forced to see and feel

Prayers and
the glorious power of the
same.

But such is our horrible
blindnesse, peruerſenesse,
vanity, and vnthankfulnes,
that wee see it not cleerely,
we beleue it not perfectly,
nor weigh it sufficiently,
nor meditate thereon effe-
ctually: for we should loue
thy Maieſty, for this fa-
mous worke of our Re-
demption by Ieſus Chriſt,
with a moſt perfect loue,
without all compariſon, &
farre aboue all other things
in the World. Whatſo-
euer wee loue, wee should
loue for thy ſake, ſo that no
thing should be more deare
and ioyfull vnto vs, then
the

Meditations.

the setting forth of thy
Glorie, the praying of thy
Name, the furtherance of
thy true Religion, and pro-
speritie of thy Church: and
nothing so great a grieve,
as the contrarie to any of
these: but this loue we find
verie cold in vs; for wee
long not earnestly to be in
thy continuall presence, we
are very negligent, & soone
wearie in speaking vnto
thy Maiestie by Prayer, and
in hearing of thy Maiestie
speaking vnto vs, by the
ministerie of thy holy
Word: We take not feli-
citie in meditating of thy
Mercies, in declaring thy
Prayes, in commending

Prayers and

thy wonderfull Workes.
Yea, we haue oftentimes
more pleasure in beholding
vanities, in Worldly mat-
ters, in idle and prophane
exercises, and in workes of
Darknesse: We are violent
in reuenging our owne in-
juries, and in hating those
that doe hurt our selues;
but we are not so much as
heartily grieved with those
that offend thy Majestie by
sinne, and obscure thy Glee-
rie by corrupting thy true
Religion. Our love toward
our Brethren, ought to bee
like the love where-with
thou hast loved vs; that is,
Pure, vncorrupt, vehement
and euerlasting: but wee
love

Meditations.

loue for our own pleasures
and for worldly respects,
we are soone moued to
anger, we miske long, we
are hard to bee reconciled,
wee are not so dutifull to
our parents & Governours,
so kind to our Friends, so
courteous to Strangers, so
charitable to those that are
in necessity as wee ought to
be. We should be holy, and
pure, as thou art pure, be-
cause thou (Lord) hast re-
deemed vs from all impure-
nesse, that wee should con-
tinually offer vp vnto thee,
our Soules and Bodyes, as a
pure, liuing, and acceptable
Sacrifice ; and because wee
are thy Temples, wherein

Prayers and

it pleaseth thee to dwell, by
thy grace and Holy Spirit :
But we feele too too many
rebellious motions, and
corrupt cogitations, such
as we are ashamed to speak
of to any mortall man. Our
minds should bee drawne
vp on high with the loue
of Heauenly and Spirituall
things, because wee are
Strangers here, & Citizens
in Heauen; for that wee
know the things that are
here below, to bee vncer-
taine and transitorie, as the
Flower of the Grasse; our
Selues frayle and mortall,
and the ioyes prepared for
vs after this mortall life, to
be infinite, inestimable, and
euer-

Meditation.

everlasting : howbeit, we
spend a great part of our
time, in following after the
things of this World, in
prouiding for this Lumpe
of Earth : our studies, cares
and communications, are
verie Earthly and profaine.
Finally, we haue broken all
thy Lawes ; we can per-
forme no good thing per-
fectly ; we consider not al-
wayes effectually, that we
are in thy presence, and that
all things are open vnto
thee, bee they in respect of
men neuer so secret : wee
depend not constantly vp-
on thy prouidence ; we rest
not with full contentation
of mind, in thy good plea-
sure,

Prayers and

wee haue not yet lear-
ned wholly to resigne our
Soulds, our Children, our
Friends, and those blessings
which thou hast giuen vs,
into thy Hands, and to bee
contented without any
murmuring or repining;
with that estate of life
wherein thou placest vs.
We are not careful enough
for those whom thou hast
committed to our especiall
charge. We corrupt and
abuse all thy good gifes.
We cannot reherse the
multitude of our offences,
for we are guiltie of infinite
crimes which wee remem-
ber not, nor neuer knew,
because of our ignorance
and

Meditations.

and negligence. And although vice bee in so ill a case, so vile of nature, so void of goodnesse, so full of infirmities, and so neere a thousand distractions. yet are we not thorowly humbled before thee: wee doe not loathe and lament our sinnes as we ought to doe, wee flatter our selves, wee extenuate our faults, wee inwardly mislike those that admonish vs wee are slow in reforming of our selves, yea, which thou of all things most abhorrest, wee are toone blowne vp with vaine glory, & made proud of thy gifts, and of those good things which thou of
thy

Prayers and

thy goodnesse workeſt in
vs, and by vs. Therefore,
O Lord, according to the
multitude of theſe our mi-
ſeries, wee flye vnto the
Throne of thy Grace, as
they that are guiltie of in-
finite crimes, crauing thy
pardon, as they that are
aſhamed of their foulneſſe,
and faine would be waſhed
with the Blood of thy Son
Ieſus Chriſt, as they that
are wounded to euerlaſting
death, and deſire to bee
healed with the ſoueraigne
Oyle of thy Grace and
Holy Spirit. O Lord, for-
ſake not thoſe who deſire
earnestly to forſake them-
ſelues ; Receiue vs into thy
fauour

Meditations. i

fauour, who onely appeale
to thy Mercies : we know
not any way to come vnto
thee, nor any meanes to ob-
taine any good thing at thy
Hands, but onely by him,
euen our Lord and Saviour,
who saith *I am the Way, the
Truth, and the Life* : Who
hath promised, that *what so-
euer wee aske in his Name,*
thou wilt giue it vs : And of
whome thou thy selfe hast
witnessed by all the pro-
phets and Apostles, that
*He is the Propitiation for all
our finnes*. In him therefore
and through him, wee aske
all good things of thy infi-
nite Maiestie. O Lord, al-
though our Faith be weak,

OUR

Prayers and

our Repentance, our Sanctification, and all things in vs vnperfect, yet heare and accept vs for the worthinesse and perfection of thy Sonne, our Advocate and Redeemer. O Lord our God, forsake not the work of thine owne Hands: Remember not our finnes any more, but vouch safe to finish that new birth which thou hast begun in vs: And to this end, wee beseech thee alwayes to soften and to prepare our hearts by thy Holy Spirit, vnto the perfect obedience of thy Gospel, and to imprint in our Consciences a deepe feeling of our sins, howbeit

Meditations.

in such measure, as that
we be not oriuen thereby
to dispaire of thy Mercies,
but better humbled before
thee, prouoked to a more
serious repentance of our
former euill life, to a greater
seruencie in praying,
and seeking for thy helpe,
and a more carefulnesse
euer hereafter, to flee, euen
the shew of euerie euill
thing, and all occasions of
offending against thee, and
our Brethren. But because
it is not enough to auoyd
euill, wee beseech thee,
to giue vs a full assurance,
and a sweet feeling of thy
loue towards vs in I E S U S
CHRIST, where-with our
hearts

Prayers and

hearts being thoroughly inflamed, we may bring forth abundantly, the Fruits of thy Holy Spirit, and shew our Faith by good Works, to the testifying of our most dutifull seruice towards the (O Lord our God) the stopping of the mouthes of the vngodly, and prouoking of a great many to prayse thy most holy Name, for those good things which thou hast wrought in vs; therefore grant vs, O most mercifull Lord, a zeale for thy glory, according to knowledge, boldnesse for thy cause, ioyned with humilitie, wisdome, with sinceritie, ioy-

Meditations.

ioyfulnesse of minde, and true sadnesse for our finnes, and the afflictions of our Brethren. Teach vs to obey and reuerence our Superiours, to be louing to all our Equals and Inferiours, charitable to our Enemies, desirous to doe good to all men, to be diligent in our Callings, to abhorre all deceitfull and vnrighteous dealing. Make vs thankfull for all thy benefits, faithful in vsing them according to thy will, patient in forbearing of them, constant in suffering the losse of all Earthly benefits, for thy euerlasting truth. And because it is thy good pleasure

Prayers and

sure that we should wraſtle
and ſtrive againſt our re-
bellious Nature, and a huge
Hoſt of Spirituall enemies,
we beſeech thee to arme vs
from above, with the com-
pleat Harnes of thy Grace.
And for as much, as our
Strength and Fortitude is
nothing in reſpect of our
Aduerſaries, aſſiſt vs migh-
tily, that in all temptations,
dangers, and aſſaults, wee
may lay ſure hold, with the
hand of Faith, vpon the vi-
ctorie of our Sauour, Ieſus
Chriſt; that albe it wee bee
not able to overcome in
our owne perſons, yet wee
may overcome in him, who
hath overcome for vs, and
ſo

Meditations.

so after this warfare finished, be made partakers of those promises which are knit vnto the victorie, euen the Crowne of Glorie, the fellowship of all thy Saints, and the most comfortable presence of thy Most sweete, through the same our Lord and Sauour Iesus Christ. And we pray not onely for our Selues, but also for all Nations of the World, that they may bee called to the comfortable light, and effectual feeling of thy Gospel, through the preaching of the same : and for those that are already called. O Lord, wee humbly beseech thee, to make vp, and happily

Prayers and

pily to finish that heau nly
Worke of the new Birth,
which thou in mercie hast
begun in them, strengthen-
ing and comforting their
Soules, daily more & more
with the lively Food of
thy blessed Word and Sa-
craments sincerely mini-
stred, according to thy
most holy Ordinance: the
which inestimable Grace,
wee beseech thee to make
this Church of *England*
partaker of yet more abun-
dantly And to this end, we
most humbly craue of thy
Maiestie, to blesse thy Ser-
uant *Charles*; our gracious
King and gouernour, with
all manner of excellent
bles-

meditations.

bleſſed, that hee may
worthy ſeeke, and ſet
forth thy Glory, by aduan-
cing thy true Religion, and
ſuppreſſing all things that
hinder the ſame. Giue
grace to his Honourable
Councellors, and to all that
bee put in authority vnder
him, faithfully to aſſiſt him
in this great Worke. Make
the Miniſters of thy Word
zealous in thy Truth, dili-
gent in their Office, wiſe in
propounding thy Myſte-
ries vnto the people, happy
and comfortable in their
Labors: Increate the num-
ber of them, for they are
few, and great is the multi-
tude of thoſe that want,
and

Prayers and

and thirst after thy ^{an} Lord:
Finally, shew thy love (O
Lord) mightie, and merci-
full in relieuing and com-
forting all those that be af-
flicted, and humbled with
any kind of calamitie, whe-
ther it be extreame pover-
tie, or bodily sicknesse, or
inward griefe of mind for
the burden of their sinnes.
But especially, remember
those in thy mercie, which
are in Bonds, or troubles
for thy Truth, granting
vnto them patience in
suffering, cheerefullnesse
in praising thy glorious
Name, for thy euermourning
loue towards them in
Christ, and constancie in pre-

Meditations.

professing a good cause,
with a good Conscience
vnto the end, through our
LORD IESVS CHRIST:
In whose Name we pray
for these and all other gra-
ces needfull, either for our
Selues or for the whole
Church, as he hath taught
and commanded vs
saying :

*Our Father which art in
Heauen, &c.*

A Heauenly Meditation.

63 O LORD my good
GOD (and most
gracious Father) in Iesus
K Christ

Prayers and

Christ, I wretched sinner,
here prostrate before thy
Throne of Grace, doe crie
out of the deepe affliction
of my wretched heart,
looke vpon thee, and with
sighes and groans vnfained
for sin, my humbled Soule
doth call vnto thee, who
art my onely hope, stay and
refuge in all distresses, be-
ing of power only to hee p,
and canst onely ease and set
me free. Look e not vpon
my sins (I humbly beseech
thee) let them not stand be-
twene me and thy mercy?
Set aside all my guiltinesse,
blot out all my transgressi-
ons, which daily and hour-
ly doe highly prouoke thee
to

Meditations.

to wrath and indignation
against me : and behold me
in mercie, for thy Sonne
Christ Iesus sake, in, by and
for whom, onely mercie is
to be had. I know and ac-
knowledge (O LORD) that
thou art a iust GOD in all
thy Iudgements, and none
more fit and worthy to re-
ceiue the sharpest tast of
thine affliction and corre-
cting hand then my selfe, in
respect of the huge heape
of sinne and wickednesse
by me committed : But as
thou art most iust, so (glo-
rious Father) thou art also
most mercifull, and vpon
thy gracious fauour and
goodnesse in Christ Iesus,

Prayers and

I poore, miserable, finfull
wretch, doe depend, being
my sole and onely support
in my greatest distresses
and dangers; be it by sick-
nesse, disgraces, losses, or
any other crosse or calamitie
whatsoeuer. And when-
soever any of these out-
ward afflictions are vpon
me, or any other inward
conflicts of the mind doe
take hold on me (how
sharply and bitterly soe-
uer) yet teach me O Lord,
by thy grace to make vse
thereof to my comfort, and
that I may pray, Rele, and
confesse, that it is thy hand
deere Father, that smiteth
me, and that thou limitest

Meditations.

me for my good, euen that
the burning heat of sinne
may be quenched in me,
and I be wholly drawne
from my corrupt waies,
least I perish, with this
wicked, vngodly, & grace-
lesse World : Therefore
direct thou my heart and
mind, to ioy in this and all
other thy fatherly correcti-
ons, and to praye thy Ma-
iesty for the same, and with
gladfomnesse of heart, to
entertaine griefes, troubles
or any affliction of the
sharpest kind that thy Fa-
therly goodnes shall thinke
meet to lay vpon me : For
O LORD, this wretched
Carkasse of mine, is a masse

Prayers and

of corruption, fauouring
of nothing else but Earth
and earthly matter, full of
Blaines, Sores, and deepe
Wounds, and had need of
some sharpe Coraſiue to
cleanſe the ſame, that they
may be the better cured;
Otherwiſe (deere Father)
this poore impriloned
Soule of mine, cannot
eſcape from being defiled
with all manner of euill,
and thereby in hazard to
be ſpoyled of thoſe hea-
uenly graces wherewith it
ſhould be adorned and
beautified to eternall life.
This wretched Soule of
mine (moſt gracious God)
doth pine away for ſorrow
and

Meditations.

and euen pant for breath,
longing to receiue increase
of life from the liuing
Stocke Christ Iesus, which
must be thy worke (and thy
worke onely) and worke
this effectually, I humbly
beseech thee, which way
thou wilt, and do thou ~~give~~
what thou wilt haue me to
doe, and then doe what
thou wilt to me, and with
me thy vnworthy Seruant,
*For though I should walke
through the Valley of the
shadow of Death, I could
feare none euill, for thou art
with me, thy Rod and thy
Staffe doe comfort me. If I
should enter into an enu-*
meration of my sins, there

Prayers and

is no end of them : For
how much time haue I
idely spent? How much
time haue I vainely spent?
How much time haue I
most wickedly spent?
And how little time haue I
employed in thy seruice?
This, O LORD, carrieth
in it an infinite number of
sins, and for this I deserue
iustly to bee forsaken of
thee, and to be reserved and
left vnto endlesse condem-
nation both of Body and
Soule. But howsoeuer in
Youth I haue not heeded
this, or in Age may easily
forget this, yet let thy grace
(most gracious Father) re-
vnite the one, informe the
other

Meditations.

other and reforme both,
that by thy grace I may bee
taught and directed with
Iudgement to feele, with
conscience to acknow ledg,
with remorse to lament my
former strayings and steps,
ignorantly vnder taken, vn-
graciously followed, and
fearefully continued to my
endlesse danger, if thou
O Lord, dost not in mercie
stay my courses, and set me
in the right path of eternall
saluation. Be pleased to this
end (most louing Father) to
follow mee still with thine
afflicting Hand, which is
thy Fatherly Schoole, by
the which thou dost warne
and admonish thy Children

Prayers and

and Seruants to looke into
their finnes past, whereby
they prouoked thee to pu-
nish. Thou dost teach and
instruct them to behold
the finnes present which
prouoke still, and to see in-
to the perill and danger to
come, vnto which sin doth
bring them, and by which
thou dost punish and cor-
rect them: Not to destru-
ction, but to amendment.
Therefore (deere God) let
me imbrace affliction as a
well-come Guest, that sinne
the cause thereof, may bee
more and more wasted, and
Glory the end thereof, may
be more and more hastned.
Thou takest no pleasure in
pu-

Meditations.

punishing thy Children,
but because thou wilt not
the death of a sinner, and
that he may return and live,
Therefore thou punishest,
which is the chastising Rod
of a loving Father, and not
the sharpened Sword of a
severe Iudg^r. It is amend-
ment that thou lookest for,
which is the sweet Fruit of
true and vnfaigned Repen-
tance : But to turne to thee
in part, and not wholly, is
no Repentance : To sorrow
for sin, and for-beare sin in
time of affliction onely, is
no Repentance : To haue
an inward touch for sinne
without C H R I S T, is no
Repentance . Therefore

O

Prayers and

O Lord, giue me a feeling
Conscience; vouchsafe me
thy Grace to apprehend a
perfect turning from sinne,
and grant vnto me, I hum-
bly beseech thee, a thorow-
changed and truly-mortifi-
ed heart, which cannot but
worke in me an vnfaigned
loue of righteousnesse, and
a full purpose and endeavor
to serue thee my good God
and most ioung Father,
with a sincere and true-har-
ted affection. And guide me
O Lord, to liue vnto thee
daily by Prayer, for for-
giuenesse of my sinnes, for
grace to reforme my waies
and for true Faith to take
fast hold of mercy in Christ
which

Meditations.

which is the ready way to
bee made righteous before
thee. And because (deere
God) I may speedily, and
still tread in that narrow
path, which is hardly found
and not easily kept (through
Satan's Malice, the Worlds
Inticements, and mine own
in-borne Corruption) let
thy working grace never
be wanting in me, by which
I may bee taught and con-
firmed neither to prize of
workes too high (with the
Papists) nor too low (with
Libertines) but to learne
this for truth against both,
that neither with the one
must I presume to challenge
Merit by my Workes, nor
with

Prayers and

with the other must I dare
to take libertie to live as I
list. It is manifest and plaine
O LORD, that Papists de-
pend more vpon Pharisaicall
working, then vpon
Christian beleeuing : And
it is as true, that the loose
Libertine careth little, ei-
ther for Faith or Fruits :
And both these are flat
Enemies against the Crosse
of thy deere Sonne, our
alone Sauour Christ Iesus :
The one taking vpon him
to add a supply of Merit by
Workes, to that which is
vnto man a free Gift from
thee by Grace, and a Sacri-
fice All-sufficient to satisfie
thee, and ransom vs : The
others

Meditations.

Others cry out daily in their most filthy and corrupt conuersation, *Let vs sinne, that grace may abound*: and so indeed, *turne the grace of thee our good God, into wantonnesse*. Farre be it from me (deere Father) to bee insnared by either of these. And yet an healthfull Body, a full Purse, glorie and worldly reputation, or any prosperitie, thou knowest are dangerous Engines to intangle an vnregenerate man, especially, when a sincere profession, and a holy practise are of least esteeme amongst men that are in fulnesse of prosperitie: And therefore
(my

Prayers and

(my most gracious God)
I humbly & hartily thanke
thy holy Maiestie, in that it
hath pleased thee to abridg
my wealth, to abate my ful-
nesse, and to darken my
transitorie reputation : For
though to the outward
man these seeme bitter and
vnfaourie, yet to the inner
man they bring the sweete
and pleasant taste of Repen-
tance, *not to be repented of*,
which is alwayes followed
with sweet fruit of amend-
ment. And I most humbly
beseech thy fatherly good-
nesse, that as it hath pleased
thee to strike at the doore
of my heart by these out-
ward crosses, through the
power

Meditations.

power of thy blessed Spirit
and thereby to awake mee
out of that deepe sleepe in
sinne and securitie, where-
into I was fallen, so as I was
deprived (for the same) of
all Spirituall sense and
feeling of Heauen and hea-
uenly things, through the
multitude of deuouring
Monsters, as Lust, Coue-
tousnesse, Pride, Vaine-gle-
ry, Hypocrisie, and a thou-
sand of like nature, which
were Syrene deceiuers,
haunting me in the dayes
of my prosperitie, and see-
king vtterly to spoyle mee
of Spirituall life, and to
pursue me to eternal death,
hadst not thou of thine in-
finite

Prayers and

Thy goodnesse discovered
their sleights, altered their
course, and giuen abilitie to
resist the temptatiō, against
whose strength without
thine Arme of Defence, I
cannot possibly preuaile.
Therefore (gracious God)
continue to watch ouer me
and looke vpon mee still
and behold me in my wo-
full and wretched estate,
giue mee wisdom from
aboue to fore-see all dan-
gers that may befall vnto
mee, a true constant Faith
to resist the Fury, & all ful-
nesse of spirituall strength
that I may hold out the
Combate, and ouercome:
For I long much (O LORD)
to

Meditations.

to me even estranged and
freed from those snares and
evils with which I have
been too much acquainted,
and to be a familiar compa-
nion to those that fear
thee, and to embrace & fol-
low all holy duties which
thou lookest for and requi-
rest at the hands of thy Ser-
vants, that I may spend the
rest of my life to come, to
please thee, and praise thee.
Assist me (deere Father) in
this my desire, giue me thy
continuall aid and assistance
from above, to furnish and
fortifie me in my weaknesse
and as by thy grace thou
hast made me in some mea-
sure willing, so I humbly
be-

Prayers and

befeech thee, to make me
in full measure able to find,
follow, and hold the way
that thou haſt ſet before
the Chosen to walke in.
And to this end deere God,
let my carnall and corrupt
heart be by thy Spirit clen-
ſed, my ſtintie and ſtonie
heart by the Dew of thy
Grace be ſoftned, and my
ambitious and proud heart
be by both thorowly hum-
bled, that it being wholly
changed by thee, & brought
into a Spirituall temper,
and ſo made the Treasurie-
 Houſe of good things it
may ſend forth the ſweet
Fruits of Holineſſe, to thy
Glorie, the good example
of

Meditations.

of others, and mine owne
endlesse comfort in Christ
Iesus. This being wrought
in me O Lord, of thy meere
mercy and goodnesse, keep
me still in thy way, I most
humbly beseech thee, that
my desire may be augmen-
ted daily to doe thy will,
and my abilitie also may in-
crease daily to fulfill this
desire, then let sorrowes
and afflictions both in ma-
ner and measure follow me
and possesse me so long as
thy selfe wilt, which are
indeed most plaine and
profitable teachers, to in-
forme mee, how vile my
selfe am, how vaine this
wretched & wicked world
is

Prayers and

is, and that the greatest glorie and most pleasing delights there, are meeere vanitie and vexation of Spirit. What auaieth it (O LORD) to be in health of Body, if a Man haue a sicke Soule in him? What profit can there be to flow in worldly wealth, and to want the Treasure of the Soule, which is the preaching of the Word, and the Holy Spirit of Promise to sanctifie both? And what is all the glorie and reputation in the World, if a Man want grace to seeke after the euerlasting glorie of the World to come? Blessed Father, giue me a sound
and

Meditations.

and healthfull Soule, and
let the Body stand loaden
with what sicknesse shall
please thee: Make mee to
abound in the Heauenly
Treasures, and howsoever
earthly Treasures faile me,
let mee bee heartily well
content there-with. Lead
me a ong to seeke after the
glorie that is eternall, and
let the fading glorie of this
faithles world light where
it will, rest with whom it
will, and leaue when and
whom it will. For he that
hath all these without thy
grace (O GOD) hath but
so many burthens to hold
him downe from ryling vp
with CHRIST, that he may
seeke

Prayers and

seeke those things which
are aboue : and he that hath
the grace of God, though
he want all these, hath suffi-
cient. I confesse (deere Fa-
ther) that if thou shouldst
leau me to my selfe, and
giue me ouer to follow the
tway of my sinfull heart,
I should be as deeply plun-
ged in wickednesse, as the
worst, and become dan-
gerously defiled with those
vile and loathsome finnes
where-with many in the
World stand miserably
tainted : For naturally (vn-
lesse thy Grace restraine) I
am most prone and ready
to giue allowance and con-
sent to all euill ; but the im-
mo-

Meditations.

moderate heates of Youth
(for the most part) hinder
thee feeling of this, and
carelesse Age doth many
times thinke of it too late,
so that in Youth Man is
ready to flatter himselfe
with hope of many dayes,
and therefore thinketh it-
selfe to haue time enough
to turne from wickednesse;
and Age is ready to deferre
from day to day, and makes
small hast to amendment.
But thy Word (O LORD)
teacheth Youth to looke to
it-~~life~~ in time, both by
threatning & admonition;
By threatning, O young man
(saith Salomon) reioyce in
thy youth, and let thine heart
L. cheere

Prayers and

ere thee in the dayes of
thy youth, and walke in the
wayes of thine heart, and in
the sight of thine eyes: But
what followeth? Surely
Youth must know, that for
all these, the most Just and
mighty God will bring
him to Iudgement: By ad-
monition in these Words:
*Remember thy Maker in the
dayes of thy youth, whilst
the evil dayes come not, nor
the yeeres approach wherein
thou shalt say, I have no
pleasure in them. And as a
meane to bridle & restraine
them this rule is set: That
a young man must redresse
his wayes by taking heed
therunto according to thy
Word*

Meditations.

Word. And as an encouragement to rowse vp Old-age to walke religiously, it is said by the same *Salomon*, *Age is a Crowne of Glorie*, when it is found in the waies of *Righteouynesse*. So that if it be found in the waies of *Wickednesse*, it is the most hatefull spectacle of filthy shame, and more to be loathed and abhorred, then the Staines of Iniquitie in hot and vnbridled Youth: And both Young and Old, are taught by thee to know that hee who doth vnrighteousnesse, is not of thee, and he that is borne of thee sinnech not. Therefore, *Teach me, O LORD* to

Prayers and

*number my dayes, that I may
incline my heart to wisdom:*
That Wisdom which
teacheth vs to know thee,
and Iesus Christ whom
thou hast sent. That Wise-
dome which telleth vs that
we were once Darkenesse,
but are now Light in the
LORD, and commandeth
vs to walke as Children of
Light. That Wisdom
which biddeth vs to haue
no fellowship with the vn-
fruitfull workes of Darke-
nesse, but to reprove them
rather. That Wisdom
which inioyneth vs to cast
off (concerning the con-
uersation in times past) the
Old-Man which is corrupt
through

thro
Lust
New
thee
in R
Hol
Wi
vs t
not
red
the
me
mo
god
don
Lar
Lig
me
ou
to
I v

Meditations.

through the deceauable
Lusts, and to put on the
New-Man, which after
thee (O God) is created
in Righteousnesse and true
Holinesse. Finally, That
Wisdome which warneth
vs to walke circumspectly,
not as Fooles, but as Wise,
redeeming the time, for
the dayes are euill. Furnish
me (deere Father) daily
more and more, with some
good portion of this Wise-
dome, which may be a
Lanterne to my Feet, and a
Light to my Steps, to lead
me in the way of Righte-
ousnesse, and to learne me
to vse this world as though
I vsed it not, to fly sinne,

Prayers and

to repent me of sinne, that
this Old-Man of sin which
I carrie about me, may be
crucified with CHRIST
my Saviour, that the Body
of sinne may be destroyed,
and hence-forth I may no
longer serue sin, least when
the Night is come of my
euill-passe'd Day, and Death
shall approach to demand
his due, I then looke about
me too late, and be taken
napping, as the foolish
Virgins were, when as nei-
ther teares, nor sighes, nor
cryes will be heard, but
that the iust Sentence of
Condemnation will be gi-
uen and cannot be renok'd.
Deliu' me (most gracious
Father)

Meditations.

Father) from this perill,
and direct me by thy grace,
to be euer mindfull of
thine afflicting Hand, that
my Soule may be humbled
before thee, and reape this
comfort from the considera-
tion of mine owne wicked-
nednesse, that it is thy vn-
speakable Mercie that I am
not utterly consumed: But
thou art my Portion, and I
will still hope in thee, for
thou art alwaies good to
them that trust in thee, and
to the Soule that seeketh
thee. Blessed God, let me e-
uermore trust in thee, & let
my Soule continually seeke
after thee, and willingly
and joyfully wait for thy

Prayers and

Saluation, and when it shall
please thee to thinke it fit,
I humbly beseech thee, to
shorten these dayes of sin,
and speed the deliuerie of
this my wretched Soule,
out of the loathsome Prison
of this my sinful Body, that
with the rest of thy Saints
it may take possession of
thy Heauenly Inheritance
purchased for me and al the
chosen Israel of God, by
the death & bloodshedding
of the immaculate and vn-
spotted Lambe Christ Iesus.
To whom with thee O Fa-
ther, and the Holy Ghost, be
all Prayse, Power, Maieitie
and Dominion, both now
and euermore, Amen.

A

Meditations.

A Prayer for the acknowledging of Gods goodnes and mercy vnto vs.

64 **A**lmightie Sauour,
how gracious hast
thou bene to poore af-
flicted Soules, to promise
them, that whosoever af-
keth shall receiue, whoso-
euer seeketh shall find, and
whomsoever knocketh it
shall be opened vnto him;
Doubtlesse thou takest a
pleasure in giuing, in ac-
cepting, and in opening the
Gates of Mercie. Behold
then, I doe not onely ac-
knowledge this goodnesse
to all Mankind, but thy
L 5 parti-

Prayers and

particular Mercie to my
selfe: And whereas I find
the want euen of good de-
sires, I beseech thee supply
me with thy infused grace,
for I seeke my lost selfe,
and I seeke thee whom I
haue lost: I find thee in the
middest of manifold com-
passions, I find my selfe in
the Snarcs of Temptations
and Miseries: I find thee in
the Treasure-House of thy
Promises, I find my selfe in
the Dungeon and Prison-
House of my Iniquitie: I
find thee in the Sanctuarie
of Heauen, I find my selfe
in the Depths of Hell.
Behold then I craue both
to seeke my selfe and thee;
my

Meditations.

my selfe, as hauing committed many grieuous sins, for which I would faine be directed to the Schoole of Repentance: thee, as hauing suffered for them, yea, been brought vnto Death, and a most grieuous Passion for my sake: But seeing thou hast in Mercie by thy Promise, made thy selfe a Debtor vnto vs, giue me leave to challenge the performance according to thy own appointinent. Thou hast told vs plainly, *That at what time soeuer a Sinner doth repent him of his sinnes, thou wilt blot out his iniquities and put away his transgressions from thy remembrance.*

Prayers and

O LORD, I doe repent and
am heartily sorry for offend-
ing so good a GOD: And
whereas like a lame cripple
I cannot follow thee to the
Heauenly Haruest, whereby
I am worthy to loose my
Inheritance, I cannot come
to the perfection of Re-
pentance, I fly to thy Grace
to supply my defects, and I
beseech thee of thy bounty
by the rich Treasure of thy
Mercies in Christ, to cast
downe a fauourable coun-
tenance on me, and make
me partaker of all thy pro-
mises, *Amen.*

Meditations.

*A Prayer for Gods protection
of his Church in respect of
the present troubles
of it.*

65 **A** Almighty God, thou
LORD of Hosts, and
Gouvernour of all things,
whose power no Creature
is able to resist, to whom it
belongeth iustly to punish
Sinners, and to be mercifull
to them that truly repent :
Worke in vs, and in all thy
People, vasaigned and effe-
ctuell Repentance, that
what thou seest amisse in
vs, and amongst vs, or in
any parts of thy Church,
may speedily and thorowly
be

Prayers and

be reformed, that what is
righteous and good in hy
sight, may be established
and maintained, especially
in this our LAND, and
other places professing thy
Truth and Gospel; and the
meane time while we strive
after that which may be
most agreeable to thy holy
will as it is revealed in thy
heavenly Word, be merci-
full vnto vs, and bring vs
on rather, as thou seest it
needfull by the Rod of thy
Fatherly correction; euer-
more also supporting vs, as
our most gracious Sheep-
heard (whilest thy true,
though weake and poore
Flocke) by thy Staffe of
Com-

Meditations.

Comfort. And thou Sonne
of *David*, that knowest the
mercifull condition of Sa-
taⁿ, and cruell Men his cur-
sed Instruments, we hum-
bly beseech thee neuer to
deliuer vs over vnto their
power, but saue and defend
vs, and all thy People ever-
more from the hands of all
our Enemies both Bodily
and Ghottly : And more
particularly at this time,
we earnestly beseech thee,
O Heavenly Father, by the
mediation of that thy Sonne
Iesvs our onely Mediator,
to be mercifull to those that
are gone out from vs, or
ioyned with vs, or stand
out for thy Truth, or any
righteous

Prayers and

righteous cause : And giue
that issue to the present
troubles of thy Church, as
may make most for thy
Glorie, the aduancement of
thy Truth and Gospel, the
reliefe of all thy distressed
People, in all those parts
of thy troubled Church,
and for the establishing of
Truth and Peace in this our
Land. May it please thee
once to free al our Brethren
from the Dominion of that
Mystery of Iniquity, as also
still to shield and secure vs,
and all other professing thy
Name and Truth, from that
cruell Faction, which, as if
they delighted in Blood,
haue already spoyled so
many

Meditations.

many Nations. LORD thou
onely art the Catholike
King, we can acknowledge
no King ouer all the Earth
but thy selfe, nor any vni-
uersall Head ouer all thy
Church, but that onely
Archbishop of our Soules,
thy Sonne Iesus, our blessed
Saviour, to whom al power
is giuen both in Heauen
and Earth. Arise then thou
LORD, to whom the King-
domes belong, and shew
thy selfe, and let not the
Man of the Earth any lon-
ger exalt himselfe, least he
be too proud, and least he
ascribe to himselfe, or to
his Grauen-Images, or vain
Idols, the conquest that
thou

Prayers and

thou shalt see and suffer o-
uer thy People. *Not unto
us, O Lord, not unto us, but
to thy Name be the prayse.*
For the honour of thy
Name arise before *Ephraim,
Beniamine and Manasses,*
before *Great Britaine, Den-
marke,* and other Countries
that call vpon thy Name.
Arise and shew thy selfe
for vs, for on thee onely do
we call. We call on thee to
save vs, and our Forces, and
thy People now in more
danger. How, and in what
manner, and at what time
fully to declare thy Salua-
tion, we referre to thy hea-
tenly Wisdome, onely in
the meane time that it may
please

Meditations.

please thee to sanctifie and
saue, to preserve and pro-
vide for them, and vs, and
all thine both in Field and
Citie: Protect and defend,
deliuer vs and ours at home
and abroad. And thou great
Sheepheard of Israel, be
pleased also to take downe
more and more, the pride
of that Man of Sinne, that
hath, and would exalt him-
self, against thee. Allwage
thou the malice of those
who are Enemies to vs, or
to any of thy People, and
euermore confound all
their deuices, that we be-
ing armed with thy defence
may euermore and more
glorie prayse to thee, which

Prayers and

art the onely Author of our
Peace, and Giuer of all Vi-
ctorie. And all this good
L O R D, for vs, for them,
for all thine, not for our
Merits, but for thy great
Mercie sake, and for the
Truth sake of thy gracious
Promises in Iesus Christ
our Lord & onely Aduocate
and Redeemer, to whom
with thee, O Father, & the
Holy Spirit, be all Prayse
and Glory, now and
for euermore,
Amen.

A

Meditations.

A Good Prayer.

66 **O** Mercifull Father,
and LORD of Hea-
uen and Earth, we come
before thy Prefence to
worship thee, in calling
vpon thy Name, and in
giuing thanks vnto thee:
And though our duties and
our verie necessitie call vs
heremto, yet wee confesse
our hearts to be so dull and
vntoward, that vnlesse thou
be mercifull vnto vs, to
teach vs how to pray, we
shall not please thee, nor
profit our selues in these
duties. We therefore most
humbly beseech thee to
rayse

Prayers and

raise up our hearts with
thy Good Spirit, and to re-
directe vs to Prayer, that
with true fervency of
heart, feeling of our wants,
humilitie of mind, and
Faith in the gracious Pro-
mises, we may present our
Suits acceptable vnto thee,
by our L O R D and Saviour
Jesus Christ. And thou, O
Father of all Mercies, that
hast called vs vnto thee,
heare vs, and pittie thy
poore Seruants: We haue
indeed sinned wonderfully
against thee, through our
blindnesse of mind, profe-
nesse of spirit, hardnesse of
heart, selfe-love, worldli-
nesse, carnall lusts, hypocri-
sie,

Meditations.

ſie, pride, vanitie, vnthank-
fulnes, infidelitie and other
our native Corruptions,
which being bred in vs,
and with vs, haue defiled vs
euen from the Wombe, and
vnto this day haue broken
out as Plague-Sores into
innumerable transgreſſions
of thy Holy Lawes, the
good wayes whereof, we
haue too careleſſly, if not
willingly declined from,
and haue many times diſ-
pleated thee, and offended
our owne Conſciences, in
chooſing and following
thoſe things which thou
haſt moſt iuſtly & ſeuerely
forbidden vs. And beſides
all this, we haue too long
ſtood

Prayers and

stood against the gracious
meanes of our conuersion,
or at least not stooped and
humbled our selues before
thee as we ought, although
we haue wanted none of
those helpes which thou
vouchsafest vnto thy wan-
dring Children to fetch
them home withall, for we
haue had (together with
thy glorious Workes) thy
Word calling vpon vs
without, and thy Good
Spirit within, and haue bin
solicited by Promises, by
Threatnings, by Blessings,
by Chastizings, and by Ex-
amples on all sorts, and
especially by those won-
derfull deliuerances of our

Meditations.

felues aboue many other of
thy Seruants, and of our
LAND aboue any Nation
in the World, and yet our
corrupted Spirits cannot
become wise before thee,
to humble themselves, and
rightly to acknowledge
thy goodnesse, we will not
take heed as we ought,
and as thou most iustly
doest require, and mayest
expect of vs. Wherefore
(O LORD GOD) we doe
acknowledge thy patience
to haue beene infinite and
incomparable, in that thou
hast been able to hold thy
Hands from reuenging thy
selfe on vs thus long, and
yet pleatest to hold open
M the

Prayers and

the Doore of Grace, that
we might come in vnto
thee and be saued. And
now, O blessed Lord God,
we are desirous to come
vnto thee, how wretched
soeuer in our selues; yea,
our verie wretchednesse
send's vs vnto thee, vnto
thee with whom the Fa-
therlesse, and he that hath
no Helper, the Sinner also,
and he that hath no merit,
finds mercie and grace.
But we come to thee in thy
Sonnes Name, not daring
to come in our own: In his
Name that came for vs, we
come to thee, in his media-
tion whom thou hast sent :
In him (O Father) in
whom

Meditations.

whom thou hast professed
thy selfe to be well pleased,
we come vnto thee, and do
most humbly beseech thee
to pittie vs, and to saue vs
for thy mercie sake in him.
O LORD our GOD, our
sinnes haue not out-bidden
that Blood of thy holy
Son which speakes for our
Pardon, nor can any be so
infinite as thou art in thy
Mercies : And our hearts
(O GOD thou seest them)
our hearts are desirous to
haue peace with thee, and
warre with our Lusts, and
wish that they could melt
before thee, & be dissolued
into godly mourning for
all that filth that hath gone

M 2 through

Prayers and

through them, and defiled
them. And our desires are
now to serve and please
thee, and our purposes to
endeavour it more faithfully:
We pray thee therefore
for the Lord Iesus sake, to
seale vp in our Consciences
thy gracious pardon for all
our sinnes past, and giue vs
to feele the consolation of
this grace shead abroad in
our hearts for our eternall
comfort and saluation. And
that we may know this
perswasion to be of thy
Spirit, and not of carnall
presumption (blessed God)
let those graces of thy
Spirit which do accompany
Saluation, be poured out
more

Meditations.

more plentifully vpon vs,
increase in vs all Godly
knowledge, faith, patience,
temperance, meekenesse,
wiselome, godlinesie, loue
of thy Word, thy Saints,
and Seruants, zeale of thy
glorie: Giue vs Iudgement
to discerne the difference
of good and ill, and also of
things present which are
temporary, and things to
come which are eternall.

Make vs yet at the last
wise-hearted to lay vp our
Treasure in Heauen, and to
set our affections more vp-
on things that are aboue,
where CHRIST sits at thy
right hand: And let all the
vaine and transitorie in-

Prayers and

ticements of this poore
life, appeare vnto vs as
they are, that our hearts
may no more be intangled
and bewitched with the
loue of them. O LORD,
O God our God, thou hast
deerely bought vs, as thine
own selfe, giue vs so honest
hearts, as may be glad to
yeeld thee possession in
thine owne. And be thou
so gracious, as yet to take
them vp, though we haue
desperatly held thee out of
them in times past, and be
pleased to dwell in vs, and
in our LAND, and raigne
in vs, and among vs by thy
Holy Word and Powerfull
Spirit, that we may be sure
to

Meditations.

to raigne with thee in thy glorious Kingdome, according to thy promise in thy Word, through him that hath purchased that Inheritance for all that trust in him. And seeing thou dost so promise these graces and mercies to vs, as that thou requirest our industry and diligence in the vse of such meanes as serue thereto, good LORD, let vs not so crosse our prayers for grace as not to seeke that by diligence, which we make shew to seeke by Prayer, least our owne wayes condemne vs of Hypocrisie. Stirre vs vp. therefore (O LORD) to the frequent vse

Prayers and

of Prayer, to the often and serious reading, hearing, and meditating of thy holy Word: Teach vs to profit by the conuersation of thy People, and to be profitable in our owne; make vs wise to apprehend all opportunities of doing or receiuing Spirituall good; strengthen vs with grace to obserue our hearts and wayes, to retaine them in good order, or to reduce them quickly: Let vs neuer think any Company so good as thine, nor any time so well spent, as that which is in thy Service, and in beautifying of thine Image in our selues or others. Particularly,

Meditations.

larly, we pray thee open
our Eyes to see our owne
naturall infirmities, and
to discover the advantages
which Satan gets thereby.
And giue vs care to strue
most, where we are most
assaulted and endammaged.
And thou, O God, that
hast promised to blesse
thine owne Ordinances,
blesse all things vnto vs,
that we may thereby grow
in grace and in knowledge,
faith, loue, and all heavenly
Vertues, and so may shine
as Lights in this darke
World, giuing good exam-
ple to all Men, and may at
the end of our Race, rest
and lye downe in the peace

Prayers and

of a good Conscience, embalmed with a good report
and may leaue thy blessings
entayled vnto ours after vs
for an Inheritance. These
O Father, are our speciall
Suits, wherein we beseech
thee, to set forth the won-
derfull riches of thy grace
towards vs, for Christ Iesus
sake. And as for this life,
and the things thereof, we
craue them of thee so farre
as may be for our good and
thy glorie, beseeching thee
to prouide for vs, as vnto
this day, in mercie. And
when thou wilt humble or
exalt vs, gouerne vs so long
and so far in all conditions
and changes, as we may
cleaue

Meditations.

cleaue fast vnto thee our
God vchangably ; reioy-
cing in thee and thy vn-
changable loue aboue all
things ; esteeming thee our
Portion and sufficient In-
heritance for euermore.

Now what graces we
craue for our selues (which
are here before thy Pre-
sence) we humbly begge
for all those that any way
belong vnto vs, and that by
dutie or promise we owe
our Prayers vnto, beseech-
ing thee to be as gracious
vnto them, as vnto our
owne soules, and specially
to such of them as in
respect of any present
affliction or temptation,
may

Prayers and

may be in speciall need of
some more speedy helpe
and comfort from thy
mightie Hand. Yea, our
L O R D G O D, we humbly
desire to blesse with our
Prayers the whole Church,
but more specially our Na-
tion, and therein the Kings
most excellent Maiestie our
Soueraigne (the king of Bo-
hemia, and the Queene his
Wife, with all their Royall
Seed) also all that be in au-
thoritie amongst vs, besee-
ching thee to follow him
and all of them, with those
blessings of thy protection
and direction, which may
preserue them safe from
the malice of the World,
and

Meditations.

and of Satan, and may make
them in their great places
faithfull to thee, for the
good of thy CHVRCH
and People, and their owne
eternall happinesse and ho-
nour. LORD looke mer-
citully on those in the
CHVRCH that are vnder
the crosse. And we beseech
thee to furnish all Churches
especially in this LAND,
with faithfull and fruitfull
Ministers, & to blessie their
lines and labours for those
mercifull ends and vses to
which thou hast ordained
them. Sanctifie thy People
O GOD, and let them not
deceiue themselves with
formalitie of Religion in
stead

Prayers and

stead of the power thereof:
Giue them grace to profit
both by those fauours, and
by those chastisements
which thou hast sent either
in particular, or in generall,
succesfully, or mixedly,
amongst them, or vpon
them. And LORD, repress
that rage of sinne and pro-
phanenesse in all Christian
States, which breeds of
much Apostacy and defecti-
on, threatening the taking
away of this Light from
them. Confound, O GOD,
all the counsels and practi-
ses of Satan and his Mini-
sters, which are or shall be
taken vp against thee, and
the Kingdome of thy deere
Sonne.

Meditations.

Sonne. Call in the disperſed
Iewes, and make vp the ful-
neſſe of the Gentiles, that
thy Name may be glorious
in all the World, the dayes
of Iniquitie may come to
an end, & we with all thine
Elect people, may come to
ſee thy face in glorie, and
be filled with the Light
thereof for euermore.

Grant theſe our humble
Petitions, good Father, for
Chriſt Ieſus thy deere Son
our bleſſed Sauours ſake,
to whom with thee, and
thy Holy Spirit, be all
glorie and prayſe, now
and for euër,

Amen.

Prayers and

*A speciall Remedy for a sicke
Soule, whereby the Sinner
may recover himselfe from
the Valley of Teares, to
the Hill of Ioy: Or, a
Medicine for the
Plague.*

67 **C**hrst, Fast and Pray,
and then take a quart
of Repentance of Niniuy,
and put in two handfuls
of Faith in the Blood of
Christ, with as much Hope
and Charity as you can get,
and put it into a Vessell of
a cleane Conscience; then
boile it on the Fire of Loue
so long, till you see by the
Eye of Faith, the blacke
Foame

Meditations.

Foame of the Loue of this
World, stinke in your Sto-
macke : Then scum it off
cleane with the Spooone of
faithfull Prayers. When
this is done, put in the
Powder of Patience, and
take the Cloath of Christs
Innocency, and straine all
together in his Cup : Then
drinke it burning-hot next
to thy heart, and couer thee
warme, with as many
Cloathes of amendment
of Life, as G o d shall
strengthen and enable thee
to beare, that thou mayst
sweat out all the Poyson
of Couctousnesse, Pride,
Whoredome, Idolatrey,
Vfury, Swearing, Lying,
with

Prayers and

with such like. And when thou feelest thy selfe altered from the fore-named Vices, take the Powder of Say-well, and put it vpon thy Tongue, but drinke thrice as much Doe-well daily : Then take the Oile of Good-workes, and anoint therewith thy Eyes, Eares, Heart, and Hands, that they may be ready and nimble to minister to the poore Members of Christ. When this is done, then in Gods Name arise from Sin willingly, read the Bible daily, take vp the Crosse of Christ boldly, and stand to it manfully ; beate all Visitations patiently, Pray
con-

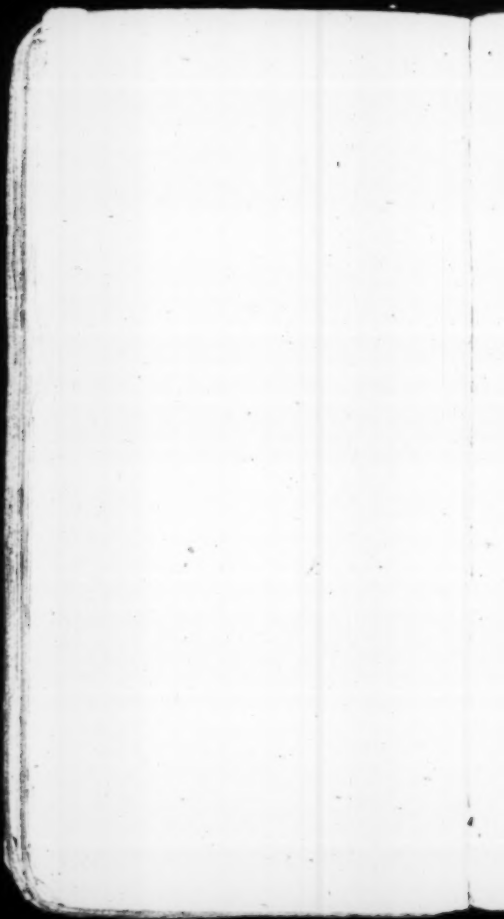
Meditations.

continually, rest thank fully
and thou shalt live euer-
lastingly, and come to the
Hill of Ioy quickly. To
which place hasten vs
(good LORD)
speedily.

* * *

FINIS.





THANKFULL
REMEMBRANCES
OF
Gods Wonderfull
Deliverances of
this LAND.

Pfal. 72. 18.

*Blessed be the Lord God,
even the God of Israel, which
onely doth wonderfull things.*

Pfal. 51. 15.

*O Lord open thou my lips,
and my mouth shall shew
forth thy prayse.*

Printed at London for
Michaell Sparke.
1630.





THANKFULL

Remembrances of
Gods wonderfull
Deliverances of
this LAND.

*A Thanksgiving for our de-
liverances from the unmatch-
able Gunne-Powder
Treason, 1605.*

O LORD GOD,
the great De-
liverer and De-
fender of those
which alwayes seeke and
trust

Thankesfull

trust to thee : Accept, we
humbly beseech thee, this
our poore , but heartie
Thankesgiuing for thy gra-
cious prouidence ouer vs,
and our wonderfull deli-
uerances. We acknow-
ledge, if thou hadst dealt in
Iustice according to our
long and grieuous prouo-
cations, thou might'st haue
cut off Branch and Root in
one day : Blowne vp King
and Kingdome at one clap :
Nay, if notwithstanding
our presumptions against
thee, thy wonderfull pro-
tection had not beene ouer
vs, there had not beene left
vs a Being : For our Ene-
mies had vndermined vs,
they

Remembrances.

they had digged into the
Deepe, as if they would
haue made a couenant with
Hell and the Pit for our vt-
ter destruction. They had
made a strong combination
and though their counsell
was against the LORD,
and his Annoynted, yet had
they bound the assurance
and secrecie of it with the
Sacrament of the LORD:
So their consultations were
hid and couered in darke-
nesse, and it was a plot past
mans finding out: But thine
eyes O LORD, did see their
Villanies, and thine eares
did heare the cry, not of vs
who knew nothing, but
of our extremities, which

N

THO.

Thankesfull

thou had'st pittie on : For
thou brakest the bonds of
the vngodly, and did'st fru-
strate the counsell of thine
Enemies, and did'st enough
to make them see, that
there is no counsell against
Thee, or thy People which
feare Thee, and call vpon
thy Name : Thou deliuer-
edst euen Vs, our King, our
Queene, our Prince, our
Nobles, and our whole
State of all degrees, to be
assembled in Parliament at
that houre, from the Power
of Darkenesse, and from
the Fiery Furnace, which
was prepared for vs, not
to make Bricke, but either
Bricke or nothing of vs.

How

Remembrances.

How did we then see what we haue often heard out of thy Holy Word, that before they cry, thou wilt heare, and while they yet speake, thou wilt helpe. O how nigh art thou to them that call on thee, euen to all such as call on thee in truth! Surely thou wilt heare their cry, and wilt helpe them. LORD, what is Man that thou art mindfult of him, or the Sonne of Man that thou so regardest him? What is this little part of the World, that thou shouldest set thine Eye of Prouidence on it so, as to shew thy selfe a watchman for vs, that neuer sleepeth,

Thankesfull

and whose care of vs cannot be either corrupted by the wicked and wealthy Men of the Earth, or frustrated by the deepe and craftie Fiends of Hell? What, O LORD, was it the zeale of those Saint-makers that they would haue sent vp at once such a companie to Heauen in firy Chariots? No, no, the LORD was not in that Fire that set them on worke, nor would he be in those Fierie workes. O what a desolation and miserie had fallen vpon vs, if thou had'st not beene on our side when Men rose vp against vs? They had swallowed vs vp quicke when they

Remembrances.

they were so wrathfully
displeased at vs : Yea, if
thou had'st not been on our
side, not onely the liuing
had beene swallowed vp,
but the noyse of that blow
would euen haue raised the
dead, raised the foundations
of the Earth, and rent in
sunder those eueralsting
Monuments : Our Lawes
and Statutes had been tur-
ned into Dust, our whole
Land into miferie and vtter
desolation : We had (as we
had too iustly deserued)
beene scarce left as *Sodome*,
wee had beene made like
vnto *Gemorrhah*; *Zim* and
Ohim had dwelt in our
Houles; Superstition had

Thankesfull

raged in our Church, and
Treason had raigned in our
LAND: But it pleased thy
controuling wisdoms so to
bring it about, that the de-
ceiuer should be deceiued,
the greedy deuoured, and
the same Pit which the
malieious digged, them-
selues should fall into it.
For as by Powder they in-
tended to blow vs vp, so
diddest thou first amaze
them with a blast, and by
it were some of them sent
to their long Home from
their owne Houses, while
they were hatching this
mischiefe for vs: As they
made Wood a colour to
hide their malice vnder, so
some

Remembrances.

some perished by the Tree.

Those Instruments, as Powder, Wood, and Fire, which they prepared for our destruction, by the same meanes were they destroyed. Now as thou hast often made bare thy Holy Arme, and we still find it stretched out for our wonderfull deliuerances: So do thou make it a meane, good LORD, that all our Neighbors, yea that all the World may see that thou art our Sauour, and with vs learne to put their trust in thee, and that their destruction may be a warning to the rest of that viperous brood speedily to leaue their

Thankesfull

damnable wayes, least they follow their destruction. But it is we that are escaped as a Bird out of the Snare of the Fowler; the Snare is broken, and we are delivered. For which so gracious and wonderfull deliuerance on that Fifth of *November* 1605, let vs, and our Posteritie after vs with Bonfires, Trumpets, Shawmes, and Psalmes, laud and prayse thy holy Name on the fifth of *November* yeerely for euer: And let vs not onely keepe one day yeerely in our publike Congregations to prayse thy great and glorious Name, but let vs all which at least as yet liue
by

Remembrances.

by that preservation, be neuer forgetfull privately to acknowledge before thee, and vnto thee, that thou art the Almighty, and neuer sayeing Saviour of all that put their trust in thee; and let those that come after vs prayse thee for vs, from Generation to Generation, for euer and euer,

Amen.

N 5 A

Thankfull

*A Thanksgiving for our de-
liverance from the Spa-
nish Inuasion in
1588.*

70 **O** LORD our GOD
how glorious and
excellent is thy Name,
whose strength and power
extends to the vtmost parts
of the Earth, and whose
wonders are wrought vp-
on the Seas, and Miracles
vpon the dry Land, at
whose anger the Heauens
fly, the Earth dissolues, and
the Seas make a noyse; who
dost command the raging
Tempests, and stillest the
blustering Winds, making
them

Remembrances.

them thy Instruments of
Fight against thine Enc-
mies, and helpers of thy
Seruants : Who by the
watery Elements shewedst
thy Power, and declaredst
thy Strength, when wee
were beset with feare ; our
Beacons burning, our Soul-
diers marching, our Coun-
treys mustering, our Armies
incamping, our Ships pre-
paring ; when wee were
euen faint with sorrow,
and feare ouer-ranne the
LAND ; when our Enemies
Gallics, Galliaffes and ships
came with full Sayle for to
assaile vs, with their Mur-
thering-Peeeces, and more
Murthering-Purpoies for
to

Thankesfull

to destroy vs by whole
multitudes ; they brought
their Whips to scourge vs,
their Seales to marke vs
out for slavery, their invin-
cible Navy had hem'd vs
in : But when they swelled
in their Pride, and grew
confident in their Arme of
Flesh, when they had euen
set sight vpon our LAND,
and counted all their own,
then, euen when they were
in expectation presently to
take our LAND from vs,
and to lead vs captiue, and
in assurance of presumpti-
on, to slay our strong men,
to torture our young men,
to rauish our Wives, and
to defloure our Virgins, to
triumph

Remembrances.

triumph ouer all, and to
tyrannize and glut them-
selues with our Blood;
when they thought all
their owne; their Ships
at Ankor, their Nauy being
grappled and conioyned in
one, for our vtter destructi-
on: Then, O Lord God our
Heauenly Father, it pleased
thee to looke downe from
thy glorious Throne, vpon
vs miserable wretches, and
to remember the Glorie of
thy Name, called on among
vs, and therefore at that in-
stant, to put such courage
into the heart of our euer
renowned ELIZABETH,
that Kingly Queene, as in
person to go forth to view
her

Thankesfull

her Royall Armie, and
incourage her Souldiers
which then attended the
Enemies approaches : And
then, O LORD, when we
could make our selues
strong onely by Prayer to
thee, and cryed and called
for thy helpe and succour ;
then it pleased thee to giue
valour to our Captaines, to
giue wit and vnderstanding
for good projects and wor-
thy inuention, yea, to make
the Winds, the Fire, and
the Ayre, with the Waues,
and Waters, and all, to be
on our sides, and to fight
the Battell for vs thy poore
vnworthy Seruants ; and
then by thy gracious
Pro-

Remembrances.

Prouidence, thou did'st put
feare in our Enemies harts;
and the better to cause that
wee might know it to bee
thy doing, euen at Mid-
night when wee could not
see to fight, thou sendedst
a gayle of Wind to carrie
flames of Fire for vs to get
victorie vpon the Water
against our Enemies: For
the which most happie vi-
ctorie, desirous to shew
our thankfulnessse to thee
(O Lord of Hosts) as then
wee had our Enemies Ban-
ners displayed in the chie-
fest Preaching-place of this
Land, and sung a Heauenly
Haleluiah of Praise to the
Glorie of thy Name in all
our

Thankesfull

our publike Assemblies; so
euery one for our own par-
ticulars are euer bound to
haue in mind, how vpon
the 7 of *August* 1588, thou
wroughtest that great de-
liuerance of this LAND
from that proud Nauy of
the cruell Spaniard, and to
blesse and prayse thy glori-
ous Name from one Gene-
ration to another, both
now and for euer,
Amen.

Remembrances.

*A Thankesgiuing for the
deliuerance of this Land from
Popish Superstition and
Tyranny.*

71 **O** LORD GOD we doe
acknowledge that
we come late with our Sa-
crifices, so that we deserue
that thou shouldest haue
no respect either to them
or vs: For vntill wee are
stricken with some feare
of more danger, we scarce
doe in particular be-thinke
our selues, nor then as wee
ought, of former deliue-
rances: Feare of more
Plots, makes vs a little to
re-

Thankfull

remember the Powder-Plot, and noyse of new and greater preparation to Warre and destruction, haue forced vs to recount that most savage Massacre of the People of this Land, intended by that Spanish Armado, and so are we desirous now to insinuate with thee (O Almighty God) for new fauours, by striuing more particularly euerie Man some way to remember and acknowledge thy former Mercies. And yet there was a deliuerance beyond these already mentioned, from the Tyranny of Popish Superstition and Idolatry, of which
we

Remembrances.

we haue not yet thought,
or at least not yet in this
our speciall Thanksgiuing
acknowledged. For in the
ycere 1605, had not the
Lord bin on our side when
Men rose vp against vs,
they had then swallowed
vs vp quicke, when their
wrath was inflamed, and
the Fire almost kindled;
yet that Fire had but rea-
ched our Bodyes, and thou
O G O D, couldest haue
deliuered vs in that Fire, as
thou did'st the three Chil-
dren, that it should not so
much as haue scorched our
Cloathes; yet thou didst so
deliuer vs, and more, when
as the Actors themselves
were

Thankesfull

were licked vp with the flames of their owne Fire: But there was a Fire that strucke at our Soules, not onely the faigned burning Fire of Purgatorie, but the Fire of Spirituall Whoredome and *Romish* Idolatry, that would euen haue reached, and ouer-reached our Soules, the furie thereof would haue drunke vp our Spirits, yea, all the true pious Graces of thy good Spirit in vs. In the deliuerance in the yeere 1588, the Waues, yea, the proud Waues, although they threatned horribly, yet could they but haue drowned our Bodyes, but in the swel-

Remembrances.

swelling time of Popcry,
there were proud Waues,
that did, and would still
haue gone ouer our Soules,
yea, those proud Waues of
blind Superstition, and Po-
pish Tyannie would haue
gone ouer our Soules.
What thanks can wee
render vnto thee, O G O D,
that did'st not stil giue vs
ouer as a prey vnto those
Teeth, whereby Death and
Hell would haue gnawne
vpon vs, and neuer consu-
med vs. Prayfed be thy
Name, O Lord, who did'st
then saue some of our Fore-
fathers, by plucking them
as Brands out of that Fire,
as *Lot* out of *Sodome*, thou
didst

Thankfull

did'st saue them from that
Spiritual Deluge, as *Noah*
and his Sonnes from the
drowning of the whole
World, prayſed bee thy
Name for them. But what
praye can we yeeld vnto
thee, O Lord, ſufficient for
our ſelues, to whom thou
haſt continued this reſcue
now more then from one
Generation to another, and
ſtill continueſt it? Our beſt
thankes, O LORD, are leſſe
then the leaſt of thy other
Mercies in deliuering vs
from Temporall dangers:
Then loe here a Reaſon,
LORD, why we haue beene
ſo long, and muſt be ſtill as
good as mute, and ſtill in
this

Remembrances.

this great deliuerance from the eternall ruine of our Soules, because wee can neuer sufficiently prayse thee for these fauours of Eternitie, till we come to Eternitie, there to prayse thee for euer and euer. Yet in the meane time O Lord, we desire to acknowledge the Glory of thy Grace, as we may be able to conceiue and to consider it.

Those *Marian* dayes of Persecution were terce and cruell, in them thou did'st hide thy Face from thy CHURCH in this LAND, but it was but for a moment in comparison of the Mercie which followed
in

Thankfull

in the dayes of blessed
ELIZABETH, that great
Instrument of thy Glorie,
and our good. Thy People
did then hide themselves
in their Chambers, nay, in
the Dens and Caues of the
Earth with the old Saints :
But it was but for a verie
little time in respect of the
time wherein thou hast
enlarged vs, and brought
vs forth into the gracious
libertie of the Scaies of
G O D. When thou didst
bring her from the Prison
to the Palace ; and not
onely as I O S E P H to be
a Prince in *Egypt* , but
to bee Queene of thine
own peculiar People, when
thou

Remembrances.

thou did'st bring backe her
captiuitie and ours, as the
Riuers in the South; then
was this our Church as in
a dreame, and when we saw
it was a truth, then was our
mouthes filled with laugh-
ter, and our tongues with
ioy. And though the MI-
CHAELS of SAVLS
Houle may deride & scoffe
at these deuout Exultati-
ons and diuine Raptures of
thy Seruants; yet let vs
with holy DAVID bee
content to bee more vile in
their sight, while thou shalt
please to continue their
burthen; and that our Songs
which we make to thee in
their owne Land, and our

Thankesfull

reioycings in thee, may
proue more burthensome
to them : And good Lord,
doe not thou euer suffer our
thankesfulnesse to fall so
low, as to make thee cut
off thy louing kindnesse in
displeasure, or our sinful-
nesse to grow so high, as to
dampe that Light of the
Gospell amongst vs, or to
cause thy Hand to remooue
our Candlesticke, but make
it firme (O Lord) by thy
power, and enlarge the light
thereof into all the Congre-
gations of this Kingdome.
Let it also breake into
their houses that shut their
doores, and into their hearts
that shut their eyes against
it ;

Remembrances.

it; and for the better promoting hereof, as thou didst blesse that Patriarch of thy Church great I A C O B, our late dread Soueraigne, as the Man of thy Right-hand, and didst send him amongst vs to continue the Light of thy Gospell, from the dayes of that famous E L I Z A B E T H till now: So wee beseech thee moreouer, to blesse his young Sonne our gracious Soueraigne, that hee may defend vs in the same still, & at the last, commend it to those that come after, in no lesse, but rather greater lustre. Good Lord make this his onely Sonne, as thy

Thankfull

Sonne, and as thy pleasant
Childe, that hee may take
delight in thee, and in the
remembrance of thy great
and holy Name. Let thy
Name be to him as a strong
Tower, to which hee may
alwayes resort: O gracious
Lord God, doe thou so e-
stablish his Throne in truth
and iudgement, that he may
not onely bee constant in
the professing, but strong in
promoting of thy Truth,
& for defence of thy Faith,
and the maintenance of all
iust and righteous causes:
So shall his Glory bee great
in thy Salvation, and our
Saluation great by that glo-
ry of thy Grace, which by
him

Remembrances.

him thou shewest vs : And
so shall wee and ours after
vs, offer Sacrifices of praise
and thankfulness to thy
glorious Name, from
generation to ge-
neration for e-
uermore,
Amen.

O 3

A



Thankesfull

*A Thankesgiuing for the
miraculous stay of the
Plague, and our gra-
cious preservation
from it, 1625.*

72 **O** Father of Mercie
and G O D of all
consolation, our only hope
and succour, which art still
as euer, our helpe in time
of neede, our refuge at all
times : Vpon the bended
knees of our Soules we
giue thee most hearty
thankes for all thy vnsp^eas-
able blessings with which
thou hast continually pre-
uented vs, and for thy gra-
cious prouidence ouer vs
vnto

Remembrances.

unto this day. Let vs remember before thee, the
times of our distractions,
when with frighted horror
wee did runne and flye for
liues in the sight of
thee, and thy destroying
angel, which thou had'st
with his drawne Sword
the mid'st of our great
armie, and in diuerse parts of
this Land; yet as wee fled,
knowing we could not flye
from thee, and finding our
lances hang fast on vs, wee
looked euery houre to fall
into the Pit or to be reach-
ed by Hand. Heauen
stood open to re-
ceiue the godly, and happy
they that went thither, but

Thankfull

Hell gaped also to receiue
the wicked and vngodly,
and woe to them for euer.
The Bels were still toul-
ing to call some or other to
their last home; and our
hearts alwayes trembling
for feare of our selues, or
our eyes weeping for losse
of our friends: wherefoe-
uer we went, at home or a-
broad, griefes and lamenta-
tions were our compani-
ons, sighes and sobs our
comforters, whilest woe
and misery were our daily
obiects: The Drosse of this
World was then worth
nought, wee would haue
giuen all that we had so we
might haue bribed Death,
and

Remembrances.

and taken any condition for longer life. But no man might ransom himselfe, or redeeme his Brother. The raging Pestilence tooke away rich with the poore, the young with the aged, leauing our Houses desolate, did fill our Sepulchres with the Dead. But now when thine angry countenance had a while bene bent against vs to make vs look backe vpon our selues, and wee were almost past hope, when in our iudgement, the flying Sicknesse was most likely to scatter further into all parts of the Land, then when wee were in the mid'st of this misery,

Thankfull

thou remembredst thy mercy : Then thou of thy great goodnesse and free fauour, turnedst thy fury to clemency, and when in iustice thou mightest haue swept vs all from the face of the Earth, and neuer more to let vs haue beene a People : Then commandedst thou the slaying Angell to sheath his Sword, and in the mid'st of this our desolations, it pleased thee most wonderfully to command health and saluation, and to restore vs suddenly to ioy and gladnesse. Wee saw thy great mercies O Lord, farre to surpasse our hope, and all the World doth see and knew,

Remembrances.

know, that thou art more
mercifull, then wee can bee
thankfull, for thou hast re-
stored health and comfort
againc vnto vs, and giuen
yet a longer day to thine
vnprofitable Seruants, thou
hast afforded vs conditions
of Peace, if we shall not
now be vnmindful of them.
Lord make euery one of vs
whom thou hast preserued
from, or deliuered out of
the iawes of death, wicly
carefull to make a right vse
of this respit, & to redeeme
the time, that none of vs re-
turne with the Dogge to
his vomit, to runne any lon-
ger after those sinnes, that
so made vs runne from our
Houses,

Thankfull

Houses, and from our dearest Friends, and will, if wee goe on in them without repentance, send vs with a vengeance vtterly from thy blessed presence: But Lord be thou as wonderfull in rescuing our Soules from the Power of our preuailing finnes, as thou wert in delivering our Bodies from that raging Sicknesse, and settle our hearts in thy feare, that wee may euer finde thy fauour. And good Lord God wee beseech thee make vs euer thankfully mindfull of this great mercy to our selues, and wonderfull deliverance of our Land, from that noysome Sicknesse & feare.

Remembrances.

fearefull Plague; and accept
we pray thee, this our hum-
ble Sacrifice, wherein wee
desire to offer vp our selues
with these our most hearty
thanke^s and prayses vnto
thee, in the mediation
of Iesus Christ our
Lord and Sau-
our, *Amen.*

FINIS.



VERSES OF MANS

Mortalitie: With another, of the
Hope of his Resurrection.

Like as the Damaske Rose you see,
Or like the Blossome on the Tree,

Or

Verses of Mans Mortalitie.

Or like the daintie Flower of May,
Or like the Morning to the Day,
Or like the Sunne, or like the Shade,
Or like the Gourd which *Jones* had:
Euen such is Man; whose thred is spun,
Drawne out, and cut, and so is done.

The Rose withers, the Blossome blaſteth,
The Flower fades, the Morning haſteth :
The Sun ſets, the Shadow flies ;
The Gourd conſumes, and Man he dyes.

Like

Verses of Mans Mortalitie.

Like to the Grasse that's newly sprung,
Or like a Tale that's new begun,
Or like the Bird that's here to day,
Or like the pearled Deaw of May,
Or like an Houre, or like a Span,
Or like the singing of a Swan :

Even such is Man, who lives by breath;
Is here, now there; in life, and death.
The Grasse withers, the Tale is ended,
The Bird is flowne, the Deaw's ascended,
The Houre is short, the Span not long,
The Swan's neere death; Mans life is done.

Like

Verses of Mans Mortalitie.

Like to the Bubble in the Brooke,
Or, in a Glasse, much like a Looker,
Or like a Shuttle in Weavers hand,
Or like a Writing on the Sand,
Or like a Thought, or like a Dreame,
Or like the glyding of the Stream:

Even such is Man, who liues By breath ;
Is here, now there ; in life, and death.
The Bubble's cut, the Look's forgot,
The Shuttle's flung, the Writing's blot,
The Thought is past, the Dreame is gone,
The Water glydes ; Mans life is done.

Like

Verses of Mans Mortalitie

Like to an Arrow from the Bow,
Or like swift course of Watery flow,
Or like the Time, twixt Floud and Ebbe,
Or like the Spiders tender Webbe,
Or like a Race, or like a Gole,
Or like the dealing of a Dole :

Euen such is Man, whose brittle state
Is alwayes subiect vnto Fate.
The Arrow's shot, the Floud soone spent,
The Time no Time, the Web soone rent,
The Race soone run, the Goale soone woone,
The Dole soone dealt; Mans life first done.

Like

Verses of Mans Mortalitie.

Like to the Lightning from the Skie,
Or like a Post that quick doth hie,
Or like a Quaver in short Song,
Or like a Journey three dayes long,
Or like the Snow when Summer's come,
Or like the Pearce, or like the Plum :

Even such is Man, who heapes vp sorrow,
Lives but this day, and dyes to morrow.
The Lightning's past, the Post must go,
The Song is short, the Iourney's so,
The Pear are doth rot, the Plum doth fall,
The Snow dissolves, and so must all.

V E R S E S
P

VERSES OF MANS RESVRRECTION.

Like to the Seed put in Earths Wombe,
Or like dead *Lazarus* in his Tombe,
Or like *Tabitha*, being asleepe,
Or *Jonas*-like, within the Deepe,

Or

Or like the Night, or Starres by day,
Which seeme to vanish cleane away :
Even so this Death, Mans life bereaves,
But being dead, Man death deceaves.
The Seed it springeth, *Lazarus* standeth,
Tabitha wakes, and *Ionas* landeth ;

P 2

The

Verses of Mans Resurrection.

The Night is past, the Starres remaine :
So Man that dyes, shall live againe.

Mors mea est vita mihi.

FINIS.

The Bell-mans Sound for the
fift of Nouember.

A Wake *Britaines* subiects all with one accord,
Extoll and prayse and magnifie the Lord,
P 3 Humble

The Bell-mans Sound for the 5. of Nouember
Humble your selues, and with deuotion sing
Prayſes of thankes to God, for our moſt gracious King.
This was the Night, where in a darke ſome Cell
Treaſon was found in Earth, but hatcht in Hell.
And had it tooke effect, what would auail'd our ſorrow,
The traine being layd to haue blown't vp o'th' morrow.

Yet God our guide, reueal'd the damned Plot,
And they themselves destroy'd, and we were not.
Then let vs not forget, him thanks to render,
That hath preserv'd and kept our Faiths Defender.

F I N I S.

P 4

The

Verses of Mans Resurrection.

The Night is past, the Starres remaine :
So Man that dyes, shall live againe.

Mors mea est vita mihi.

FINIS.

The Bell-mans Sound for the
fift of Nouember.

A Wake *Britaines* subiects all with one accord,
Extoll and prayse and magnifie the Lord,

P 3

Humble

The Bell-mans Sound for the 5. of Nouember
Humble your selues, and with deuotion sing
Prayſes of thankes to God, for our moſt gracious King.
This was the Night, where in a darke ſome Cell
Treaſon was found in Earth, but hatcht in Hell.
And had it tooke effect, what would auail'd our ſorrow,
The traine being layd to haue blown't vp o'th' morrow.

Yet God our guide, reueal'd the damned Plot,
And they themselves destroy'd, and we were not.
Then let vs not forget, him thanks to render,
That hath preserv'd and kept our Faiths Defender.

F I N I S.

P 4

The

The Bell-mans Sound.

THe Night well spent, the Day drawes nigh,
Awake from sleepe, and sinne defie,
All fluggish flesh expell away,
Haue still in minde the Iudgement Day,

When Dead shall rise at Trumpets Call,
The Graues shall open wide withall.
Awake from sleepe, awake from sinne,
With voyce and heart to call on him,
Who from aboue pleas'd to descend,
From Satans malice to defend.

P 5

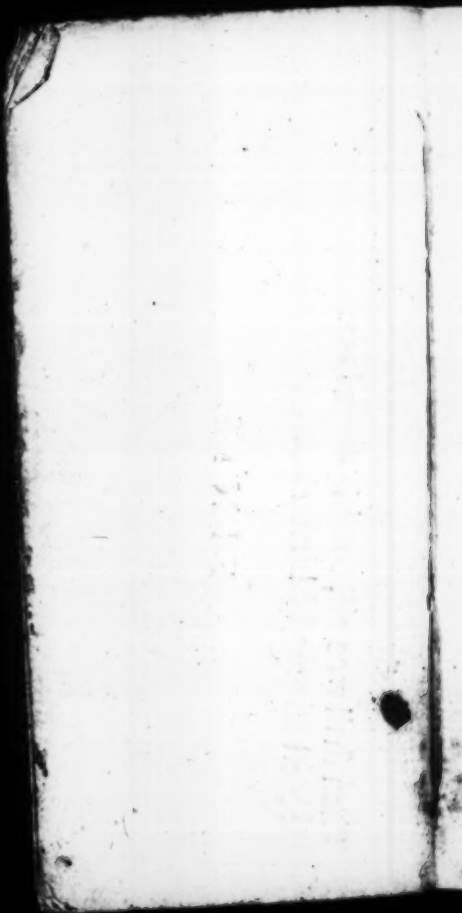
Our

The Bell-mans Sound.

Our forfeit Soules to that rich Grace,
Where we may still behold his Face.
Let vs repayre, and God implore,
That henchforth we transgresse no more;
And that our ioy be at this Tyde,
That we in him be satisfy'de:

Then shall wee all, for his deare sake,
Be blest asleepe, be blest awake.

FINIS.





THE CONTENTS
of this Booke.

I **VV** *Hat Prayer is.*
2 What times
we are to take for prayer.

3 First prepare thy heart
then seeke the Lord by
Praier.

4 What gesture we are to
use in Praier.

5 Why God sometimes
doth not heare our prayers.

6 A direction in prepa-
ration to praier.

7 A good meanes to kelp
us in our preparations, and
to stir vs up to praier.

8 Some

The Table.

8 Some special passages of
GODS Word gathered up,
whereout the poore soule that
is distressed may find comfort

9 Holy Sentences, con-
taining usefull matter of me-
ditation.

10 The Readers praier.

11 A Morning praier at
our first rising from sleepe.

12 Another Morning
praier.

13 A praier to bee said
when we wash in the Mor-
ning.

14 A Noone praier.

15 A praier before meat

16 A Thankesgiuing
er meat.

17 An Euening praier.

18 A Meditation at
Mid-

The Table.

Midnight.

19 *A Morning praier
for Seruants.*

20 *An Euening praier
for a Seruant.*

21 *A praier for Chil-
dren.*

22 *A praier for Sunday
Morning.*

23 *A praier for Sunday
Night.*

24 *A Soliloque for Sun-
day at Midnight.*

25 *A Morning praier
for Munday.*

26 *An Euening praier
for Munday.*

27 *A Morning praier
for Tuesday.*

28 *An Euening praier
for Tuesday.*

The Table.

29 *A Morning praier
for Wednesday.*

30 *An Euening praier
for Wednesday.*

31 *A praier at any time
in the Night, in the time of
danger or feare.*

32 *A Morning praier
for Thursday.*

33 *An Euening praier
for Thursday.*

34 *A praier for Friday
Morning.*

35 *A praier for Friday
Night.*

36 *A Trance or Solilo-
que at Midnight.*

37 *A praier for Satur-
day Morning.*

38 *A praier for Satur-
day Night.*

The Table.

39 A praier before
Sermon.

40 A praier to bee said
after a Sermon.

41 A praier to bee said
before the receiuing of the
Communion.

42 A praier & Thanks-
giving after the receiuing of
the holy Communion.

43 A praier to bee used
before Catechizing.

44 A praier to bee used
after Catechizing.

45 A most effectuell
praier against the Plague in
the time of danger.

46 A praier for remissi-
on of sinnes.

47 A praier for GODS
Graces.

The Table.

48 A praier for a quiet
Conscience.

49 A praier against
wicked and carnall thoughts.

50 An humble confession
of sins.

51 A praier to bee said
of all that are fallen into po-
uertie.

52 A praier in prosperi-
tie.

53 The praier of King
Edward the Sixt.

54 A praier for all in
distresse at Sea, by storme or
tempest.

55 A praier for all that
trauell by Land.

56 A praier for a sicke
man.

57 A praier for a Wo-
man

The Table.

man in the time of her travel

58 *A Thanksgining after safe Deliuerance.*

59 *A praier at the houre of Death.*

60 *A Trance at the time of Death.*

61 *A praier in time of Warre.*

62 *A Forme of Thanksgining and praier, to be vsed of godly Christians in their Families.*

63 *A heauenly Meditation.*

64 *A praier for the acknowledging of Gods goodnesse and mercie vnto vs.*

65 *A praier for Gods protection of his Church in respect of the present troubles of it.*

The Table.

66 *A good praier.*

67 *A speciall Remedy for
a sicke Soule, whereby the
Sinner may recover himselfe
from the Valley of Teares, to
the Hill of Ioy. Or, a Medi-
cine for the Plague.*

68 *Thankesfull Remem-
brances of Gods wonderfull
deliuerances of this Land.*

69 *A Thankesgiuing for
our deliuerance from the un-
matchable Gunne-Powder
Treason, 1605.*

70 *A Thankesgiuing for
our deliuerance from the
Spanish Inuasion, in 1588.*

71 *A Thankesgiuing for
the deliuerance of this Land
from Popish Superstition and
Tyranny.*

The Table.

71 *A Thankesgiving for
the miraculous stay of the
Plague, and our gracious
preservation from it, 1625.*

73 *Verses of Mans mor-
tality : with another of his
Resurrection.*

74 *The Bell-mans Sound
of the Fifth of November.*

75 *With another, of the
Bell-mans Sound.*

The End of the
Table.



Table of the
of the

Fa
Fä 1007 20

~~1007 20~~

Pa

1007 20